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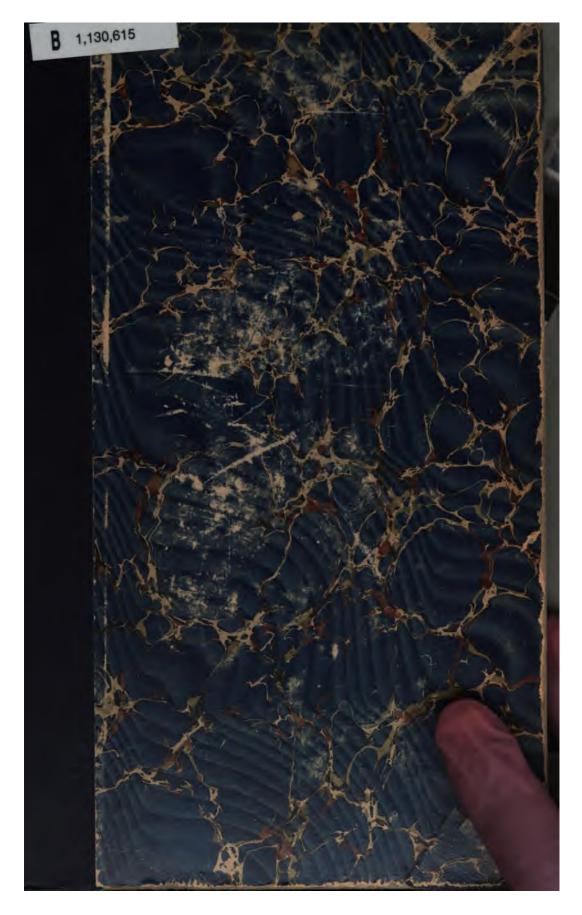
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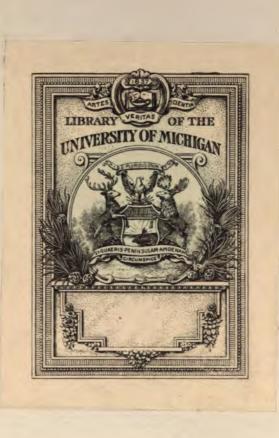
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Correction for page 22, Vol. XXII, No. 43.

EURIPIDES I. A. 373.

In my note on this v. to which Professor Robinson Ellis does me the honour to refer on p. 22 of No. 43 of this Journal, the word $\chi \epsilon lovs$ is, I greatly regret to say, a mistake for $\chi \rho \epsilon lovs$.

E. B. ENGLAND.

vergogna, Span. verguenza, Fr. vergogne etc. (cf. Quaest. Gramm. Bern. p. 186 H.). The Christian poets also use, not only scansions like abyssus (ἄβυσσος) (cf. ibid. p. 177. 4 H.) (e.g. Paul. Nol. 19, 651; 35, 228), but also like erĕmus (ἔρημος, beside ἐρῆμος) (e.g. Prud. Psych. 372; Cath. 5. 89), whence the Romance forms, Ital. eremo and ermo, Span. yermo, O. Fr. erme etc.; but such shortenings, which are natural enough at a time when the distinction between the long and the short quantity of a vowel was beginning to disappear, are not likely to have been tolerated in good Latin pronunciation at the time of the Early Dramatists. It is true that the shortening of a final naturally long vowel is allowed by Ennius and the Hexameter

poets, while the shortening of a final syllable long by position is not, e.g. puto, not legunt, dixero (Hor. S. I. 4. 104), not dixerunt. But this is merely because another factor was at work in the weakening of the former, namely the law of Latin pronunciation that a long vowel (final or not) should be shortened in hiatus, e.g. puto hoc, dixero id, like illius, pius, praeustus, prehendo, just as in amat, amor, patet, contrasted with amas, pates, palūs, there was the shortening influence of the final consonant, the same as has reduced the long vowel of our 'node' to a half-long vowel in the word 'note'. Pudicitiam is the reading of the Palatine MSS. in Amph. 930, Epid. 405, passages for which the evidence of the Palimpsest is wanting (Epid. 541 is anapaestic, with pudīcitiam); propinare amicissumam amīcitiam is suggested for a line in an anapaestic passage, Pseud. 1263, by the MSS. (P) with their propinare micissim amicitiam, but Goetz prints uicissim, while Ritschl made the line bacchiac propinare amīcissumam; amīcitiam Men. 846 is very doubtful; perturissume Rud. 1375 should be periurissume; peculatus and depeculatus, in the three passages in which they occur in Plautus (Pers. 555; Cist. 1. 1. 70; Epid. 520), have short u, but whether these words had originally the long u of peculium is questionable; in Aul. 516 sem(i)sonarii, not semisonarii, a line of doubtful genuineness (A vowel before a Mute and Liquid, or qui, cannot well play the part of a 'brevis brevians' (Klotz in Bursian's Jahresber. 19, p. 238); surely not a vowel preceding s for Greek (). The strongest example is Clutemestra Κλυταιμήστρα) in Livius Andronicus Trag. 11 R.; though with Greek loanwords there is always a possibility of false Analogy, such as produced aurichalcum (classical orichalcum) from ορείγαλκος (cf. also Gk. Κυναίγειρος and Κυνέγειρος). The Early Dramatists do not shorten, after a short monosyllable (or elided disyllable), the prepositions in, con in compounds,

Putrēfacit would hardly be allowed by Plautus, though Ovid has putrēfacta, liquēfiunt. Probři of Bacch. 1167 seems to require investigation. (Shall we make probříperlecebrae one word?)

¹ quo-, pronounced -co- (cf. quom for com, cum, the Preposition), would not offer the same resistance; hence loquor, sequor. In Aul. 715 read obsecro ego vos, the order required by Kellerhoff's rule (Stud. Stud. II 51).

where i, o were naturally long, viz. where n is followed by s or f, e.g. \(\bar{t}\)nsanus, \(\bar{t}\)nfelix (cf. Cic. Or. 48 \§ 159). (In Plaut. Stich. 493 the first syllable of infumatis should be scanned long, not short; \(\bar{t}\)nsanit in Cist. fol. 238\(^v\) 1 Stud. will hardly be defended on the evidence of A alone, which seems to give hercle hio \(\bar{t}\)nsanit miser as the ending of an iambic line; Pseud. 194 is bacchiac with \(\bar{t}\)nsidias.) Nor are other long initials shortened. In Rud. 913 the alliteration requires the order: neque piscium pondo \(\bar{u}\)llam. In ornare the \(\delta\), preceding rn, had the quality, not the quantity, of a long o, like the \(\delta\) preceding nd in frondes (also written frundes) etc.

The small number and doubtful character of these examples of shortening a naturally long syllable by the Breves Breviantes Law stand in marked contrast with the examples of shortening a syllable long by position. Voluptatis (with the other Cases), voluptarius etc. are common scansions in the Early Dramatists; and voluntatis, juventutis, gubernare and gubernator, egestatis, venustatis, supellectilis come next in order of frequency. The normal scansion in the Dramatists of all these second syllables long by position is that of classical poetry; the shortening of them is however a licence which is readily allowed, when the exigencies of metre demand. There is no indication that particular groups of consonants lent themselves to this shortening more than others, though more instances occur before st, str, nt, pt, ll, ct than before others. Sometimes the consonants are divided between the syllables, as $r \mid n, n \mid t$; sometimes they are included in the same syllable, as | pt, | st. Double consonants, as ll, ss (e.g. vicissatim), nn (e.g. per-annonam) allow the shortening with no more nor less readiness than other consonant-groups.

That Prepositions had a tendency to be weakened in a Compound is perhaps indicated by words like ŏmitto (for *ommitto, ob-mitto. Contrast āmitto for *ammitto); rěcido, rělatus, rěduco etc. beside earlier reccido, rellatus, redduco etc.; so that shortenings, like in ŏcculto Capt. 83, tib(i)-ŏptemperem Most. 896, quíd ŏbstulisti Aul. 645, occupy to some extent a position by themselves. In-ŏccúlto etc. go naturally into the same class with volŭptátis, adŏptatus (whence adŏptaticium

Poen. 1045); but cases like qu'id abstulisti, where the accent does not fall on the second syllable of the Compound, should be classed with the instances, quoted by Klotz pp. 69 sqq., of pairs of monosyllables, like quid ab sodáli. For the separableness of a Preposition in a Compound is shewn not only by the usage of Tmesis in the old literature (e.g. disque tulissent Trin. 833), but also by the fact (mentioned by Buchhold de Paromoeoseos usu, p. 47), that Plautus allows Alliteration with the first syllable of the second element of a prepositional Compound, e.g. Merc. 384 solus se in consilium seuocat, when that syllable is accented. (When the initial syllable of the Compound has the accent, or the ictus, it alone has the power of alliterating, e.g. Epid. 256 calidi conducibilis consili.) Tibi ăddam Epid. 474 is on a par with pol ĕtsi Aul. 421. But though we may scan quid Exprobras Trin. 318, with a prepositional Compound, it does not follow that we may scan quod höstica Capt. 246; nor does tibi ăddam give a sanction for per hörtum Stich. 614.

Dr Klotz thinks that any bacchiac trisyllables with the last syllable elided, e.g. profect(o), bibend(um), harund(o), may be treated as iambic disyllables, and shorten their second, now become their final, syllable. He has certainly failed to adduce strong enough evidence for the shortening of a naturally long syllable in this way, e.g. Aul. 599 Éril(e) imperium ediscat (in Pseud. 168 read: introbite...celebra); and even his instances of syllables long by position are not altogether satisfactory. Profecto (a rare scansion, Brix ad Mil. 186. The word profecto cannot stand, as it is often said to do, for pro facto) may possibly be correctly written *profico (profecto is wrongly given in the MSS (P) in Truc. 495 for praefica, in Pseud. 256 for proh(?)). Scelestus is changed by Fleckeisen (Neue Jahrb. 1891) to scelerus, though in Most. 504, scelestae sunt aedes, the shortening is satisfactorily explained by the accentuation scelestaé-sunt; so molestaé-sunt Mil. 69 (Skutsch Forsch. I. p. 108), and perhaps moděsti-sint Trin. 831 (anap.), necunquám-litem Poen. 489, just as voluptas has the second syllable shortened in voluptás-mea.

The alleged cases of shortening in the penultima of a Superlative, e.g. simillumae Asin. 241, I have treated in the Classical Review VI. p. 342. In the trochaic line of the Asinaria

we should read not pórtitorum símillumae sunt but pórtorum simillumae sunt, the first word being the (Plautine) Gen. Pl. of portus (cf. versorum Laber. 55 R.), or a by-form of portitorum, like portorium for port(it)orium. The mere ictus of the verse can hardly have had the power of shortening a syllable (as Philoxéne salve Bacch. 1106 (anap.)). Even in anapaestic metre where the ictus tramples rough-shod over the accent of the words, it does not lengthen a final s in 'position,' in lines like Trin. 827 usús sum in alto; Att. Trag. 534 R dictús Prometheus (cf. Epid. 541). The impossibility of scanning a bacchiac trisyllable as an anapaestic, e.g. senecta (unnecessarily so scanned in Most. 217), unless when the natural accent of the word precedes or follows the shortened syllable (e.g. senectán Cas. 240 (anap.); pérind(e) Stich. 520 (cf. Serv. ad Aen. VI. 743 éxinde; Prisc. xv. 9 p. 67 déinde, súbinde, périnde); Phílippus (Gk. Φίλιππος), and perhaps tálĕntum (Gk. τάλαντον); with the probably foreign word sátěllites and possibly ságitta), is well seen in an anapaestic line, Poen. 1188, beginning Rebus mis agundis. To secure an anapaest for the second foot, Plautus could not use the Plural of the Possessive, Rebús meis águndis, or Rebus meis agundis, but had to avail himself of the rare Gen. Sing. of the Personal Pronoun m's agundis (The quantity of mis is shewn by Enn. A. 145 M. ingens cura mis cum concordibus aequiperare, on which see Prisc. XIII. p. 3 K.; tis on the other hand had long i, if the Palatine MSS. are right in Plaut. Mil. 1033 quia tīs egeat, an anapaestic line. Should we read quia tis ea egeat?). In the line of the Poenulus the Palatine MSS. have faithfully preserved mis, while the Palimpsest has altered it to the more familiar meis. The trisyllabic (dactylic) form of avunculus used by Plautus does not imply shortening of the second syllable. It is a peculiarity of the vocalic consonant v to drop out between two vowels irrespective of their quantity e.g. di(v)inus, obli(v)iscor.

That there should be MS. readings which offer difficulties, e.g. Poen. 922 ero ŭni (I need hardly add Stich. 165 cŏtĭdie), and other examples quoted in the books of Klotz and C. F. Müller, is only to be expected, considering the state of the text of Plautus; but I think that an unprejudiced inspection of

Plautine versification, as a whole, will confirm these two rules:

- (1) that no syllable was shortened in the metre of the Dramatists, which was not shortened (partially or completely), in the ordinary pronunciation of their time.
- (2) that a naturally long vowel was never shortened by the Law of Breves Breviantes, unless in a final syllable.

The usage of Lucilius with regard to the Breves Breviantes Law is discussed by Dr Skutsch in the Rheinisches Museum, 1893, XLVIII. p. 303. He finds in Lucilius' iambic and trochaic metres six examples of the shortening of a syllable long by position:

- Lucil. 27. 20 M. fácit idem quod illí qui inscriptum ex pórtu exportant clánculum.
 - re in secunda tóllere animos, ét in mala demittere.
 - 27. 40. árdum misĕrrimum átque infelix lígnum sabucúm uocant.
 - Sócraticum quiddám tyranno mísisse Arĭstippum aútumant.
 - 29. 90. únde dómŭm uix rédeat uixque hoc éxuat se....
 - 96. híc me ubi uidit, súppalpatur, cápŭt scabit, pedés legit.

Of these the second and fourth are easily removed by omitting et in the second, and by reading misse in the fourth. In the fifth, as Dr Skutsch himself remarks, we may scan únd(e) domúm uix. The last is a conjectural emendation of the MSS, which rather point to Mueller's reading:

híc me ubi uidit, súbblanditur, pálpatur, capút scabit, pédes legit,

¹ To the evidence, cited in the first part of this article, of the operation of the Breves Breviantes Law in the actual pronunciation of the words cavillator, ministerium, calefacere, and ave, may be added, for the last of these words, the story in Phaedrus App. 21 of the man who mistook for this salut-

ation the eaw of a crow; and for the similar Imperative cave, Cicero's story (Div. 2. 40) of Crassus mistaking Cauneas (sc. ficus vendo) for cave ne eas; also the spelling causis for cave sis in Juvenal 9. 120. Servius (ad Aen. 6. 779) says that viden was the pronunciation of his time.

though the metre of the last half of the first line of this couplet is certainly as ungraceful as the subject. The third example I have already treated in the Classical Review VI 343, where I have tried to shew that a scansion like miserrimum would not be tolerated even by the Dramatists. The first hand of that excellent MS. of Nonius, the Harleian, gives in this line not miserrimum, but miserinum, which Mueller changes to miserulum. It is possible that miserīnum is right, for Ullmann in a recent number of the Romanische Forschungen (7. 190) quotes miserina from a Roman inscription (Bull. Comm. Arch. di Roma, 1888, 37), a form which he regards as the foretype of Italian adjectives in -ino like bellino, pochino.

In Lucilius' hexameters we have an example of the Breves Breviantes Law in 9, 29 M.:

r. non multum abest hoc cacosyntheton atque canina (MS a re non &c.)

si lingua dico 'nihil ad me'

(i.e. the sound of r is like the growl of a lazy dog, like 'what care I?' in dogs' language), where Mueller's corrections of the MS. reading to r nonnullum habet...utque...sic...ar me are unnecessary. The ore corupto of 9. 1, and the natura corumptum of Lucr. 6. 1135, hardly come under the Breves Breviantes law, but are rather to be compared to omitto for ommitto, reduco for redduco etc. In the passage of Consentius (p. 400, 8 K.) where this scansion of Lucilius is mentioned, it is possible that an example of shortening by this law is quoted from a hexameter of Ennius; but the passage, as it stands in the MSS., is unfortunately corrupt. They read: sicut Lucilius 'ore corupto': dempsit enim unam litteram per metaplasmum r: et Ennius

huic statuam statui maiorum obatu athenis;

et hic quoque per metaplasmum dempsit litteram r. This line of Ennius, possibly from his Saturae, may indeed have contained some scansion like et ŏrbatur, with neglect of the lengthening by position before rb, or as Consentius puts it, with omission of the letter r'. But a passage in Pompeius

(p. 283, 13 K.): dicitur barbarismus, quando dico 'mamor' pro eo quod est marmor...et ut puta si dicas 'relliquias' pro eo quod est reliquias, suggests that the 'omission of the letter r' referred to may have been in the fourth, not in the penultimate word of the line; for the 'barbarismus' mentioned by Pompeius may quite well have been not a mere mispronunciation of his time, but (like relliquiae) a scansion found in early poetry.

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W. M. LINDSAY.

'THE PROSODY OF MICO THE LEVITE.

THE following is taken from Ludwig Traube's account of MICO in the 3rd volume of Dümmler's *Poetae Latini aeui Carolini*. At the time when it was written, Traube's work was only just in printing, but the kindness of the author allowed me to use the pages containing Mico before the volume was actually published. I had however, before receiving Traube's printed copy, made a collation (Aug. 1891) of the best MS. at Brussels.

Mico Leuita was a Levite or deacon of the Abbey of S. Riquier in Picardy, two miles from Abbeville. He often calls himself small (paruus, paruulus, pusillus). incipiunt paruae glosae de diuersis libris excerptae a pusillitate Miconis.

He lived from 825 to 853, and was a teacher of boys. He wrote a number of works both prose and verse; a book of *Epigrammata*, another of *Aenigmata*; perhaps *Epistolae*; and the prosodial work before us.

In his preface addressed to 'all lovers of wisdom' Mico states that the idea of drawing up such a work was suggested by a stranger who while sojourning with the monks of S. Riquier found fault with their reading particularly on the score of quantity. This led him to examine the Latin poets and, when he found words in which the length or shortness of a syllable was doubtful, to set side by side with each word an

dinarily called Centula or vicus Centulus: Turribus a centum Centula nomen habet. The Benedictine Hariulphus wrote a Chronicle of the abbey in 4 books, which was continued to 1088 A.D.

¹ This lecture on Mico was read to the Oxford Philological Society in Feb. 1892, and some months later was delivered by me at the New Schools, Dec. 3 of the same year.

² The abbey had been founded by S. Richarius A.D. 630-638. It is or-

instance, first the word, then the instance, lastly the name of the author or book. He adds that it was alphabetical, in order to facilitate reference: 'currit enim commode per alfabetum, ut facilius inueniatur, quod ab amante requiritur,' where amante is the 'lover of wisdom,' i.e. the curious student.

Traube infers that this treatise of Mico was held in high estimation from the number of copies existing of it. There are two in the Royal Library at Brussels, the first and best of which (10,066—10,077) Traube makes the basis of his edition. This is the Ms. I collated. The first page is to a great extent obliterated. The date, which Traube thought of cent. XII., I should have considered to be not later than X. or XI. This Ms. is called by Traube B; the other Brussels Ms., which is of inferior value, b. Besides these Traube had collations of

- 1. A Brit. Mus. Ms Burney 357, cent. XII/XIII.
- 2. Erlangen, xv.
- 3. Halberstadt, XII.
- 4. Heidelberg.

There are, besides, an XIth cent. at Paris (1928), a Leyden Ms. mentioned by Riese; one which was at Toul in the XIth century, and another at Louvain, cited by Heinsius, are also known to have been in existence: but Traube thinks that the Louvain codex which is described by Heinsius as 'admodum uetus' may be one of the two at Brussels.

Of the extent to which Mico's Prosody was read we may judge from the fact that a verse in it

Cattus in obscuris cepit pro sorice picam

which Mico ascribes to one Sophocles, is quoted exactly in the above form, not with either of the variants found elsewhere, Cattus in obscuro c. pro s. pigam, and is ascribed similarly to Sophocles in a Phillipps glossary of the XIIth cent.

The number of words, thus prosodially treated, is in the numeration of Traube 413. After the last word Zizania follows Finit opus miconis, then 10 elegiac lines

Ipse Micon paucos studui decerpere sticos Alfaque per betum figere marginibus, Nomina doctorum simul e diuerso notare,
Vt foret accensis suffugium pueris.
Sed tamen hos lector uigili tu mente retracta
Vt teneas recta ac reprobes nocua.
At si profuerint, placeat iterare legendo,
Sin uero minime, sit tibi cura leuis.
Vnum te rogito: memor esse mei quoque semper
Digneris sanctis inque tuis precibus.

The two last seem borrowed from the conclusion of the ¹Commonitorium of Orientius, which however, as might be expected, is incomparably superior in metre, diction, and feeling.

Authors quoted in Mico.

These may be divided into three groups (1) classical, (2) Christian, (3) nondescript or of uncertain date.

(1) The poets cited of the classical period are as follows. Cicero's Aratea, Lucretius, the Copa, Moretum, Vergil, Horace, Ovid, the Aratea of Germanicus, Persius, Lucan, Statius, Martial, Iuvenal, the medical writer Serenus Sammonicus, the Fables of Avianus or as he is called in the Brussels Ms. Avienus, the Periegesis of Priscian.

In prose Sallust, A. Gellius.

(2) The Christian poets cited are Paulinus of Nola, Paulinus of Perigueux, Prudentius, Arator, Prosper, Alcimus Avitus, Sedulius, Iuvencus, Apollinaris Sidonius, Orientius, Fortunatus, Martianus Capella, Beda, Alcuin, Paulus Diaconus.

(3) Under the nondescript class fall Catonis disticha; the Carmen de Sodoma, which Peiper in his edition of the Latin Metrical Heptateuch assigns to a Gallic Cyprianus; a Rufinus V.C.; a Licentius cited twice from a poem preserved by S.

¹ Orient. II. 407 At tu cum [re]legis nostrum quicumque libellum,

Nostri, seu malus est seu bonus, esto memor.

and

Nominis abscedat ne tibi cura mei, Vt peccatores uincens Orientius omnes Sanctorum ueniam promerear precibus. Augustin in one of his Epistles; a Favinius whose poem on weights and measures is twice cited 58, 141: an author abridged as TEOD; a medieval poet known by the name of Smaragdus, the carmen de diebus Bährens PLM v. p. 352: the praecepta uiuendi Dümmler I. 278 (STATERA).

A name abridged as Lī (90, 339) is wrongly appended to two vv. of Martial.

The verses are on the whole correctly ascribed to their authors: but there are a considerable number of exceptions. This is particularly true of the Christian poet *Alcimus*, or, as Mico writes him, Alchimus. To Alcimus are assigned no less than 19 verses: of which only five are really by him.

I must here in passing not omit to criticize a point in my friend Mr Rudolf Peiper's edition, otherwise most excellent, of the Latin Metrical Heptateuch. Peiper, finding many of the verses quoted by Mico from Alcimus in this Heptateuch, concludes that others unknown also came from lost parts of the same work. Anyone who will take the trouble to examine the verses and the passages of Scripture to which Peiper supposes them to refer will see how very uncertain this is. Nay, Peiper has gone beyond this and actually ventured to refer to a lost part of the Heptateuch a verse very familiar to most readers of Latin Poetry, which Mico quotes s.v. Indico and ascribes to Prosper. It is really one of nine verses sometimes, but wrongly, attributed to Martial, sometimes called Prologus Aviani, Prologue to the fables of Avianus: so in one of the Bodleian Mss. used by me for my edition.

The Heptateuch is quoted also by Mico under BISSINA and assigned to *Prosper*, under SATVRO and ascribed to *Ovid*, under FERITA, to Ovid; proof of the important position held by this book, almost unknown till the late Card. Pitra published the Cambridge Ms., but now universally accessible in the edition of Peiper, and become interesting to all students of the later Latin prosody by the masterly criticism of J. E. B. Mayor.

The following collection of instances of verses ascribed by Mico to wrong authors is not exhaustive.

164¹ Fenicis nomen cui dedit ipsa uenus Fortunatus, really in Carmen de Phoenice 66.

171 Nec² uagus in laxa pes tibi pelle natet Martialis, really in Ov. A. A. I. 516.

173 Quanta Gigantei memoratur mensa triumphi Iuvenal, really in Mart. VIII. 50, 1.

206 Et sit in *infida* proditione fides, ascribed to \overline{F} , really in A. A. III. 578.

209 Irritatque uirum telis atque ultro lacessit—Prudentius, really in Verg. Aen. x. 644 (with et uoce lacessit).

227 Ad Lapithas bello perdis Iacche graui—Verg. and Ovid, really in Vitalis, de libidine et uino.

234 Myrrina signauit seposuitque diem (sic)—to $L\bar{\imath}$, really in Martial. So 339 Quid te Cappadocum saxonus (sex onus) esse iuuat.

248 Sic edocta suo seruit macedonia Paulo—to $Ar\overline{a}t$, really by Walafrid Strabo.

280 Balsama nec desunt quis rediit *Paphie*—to Ovid, really in Carm. de Mensibus PLM 1. 207.

300 Somnia pituita qui purgatissima mittunt—to Juvenal, really in Persius II. 57.

322 Flentibus Heliadum ramis dum uipera repit to Juvenal, really in Martial IV. 59. 1.

334 Claudendus parui corpore sarcofagi, to Prudentius, really in ORIENTIVS I. 538, but with marmore for corpore.

344 Septimanis decies quinis simul atque duabus, to Prudentius, really in C. de diebus PLM v. 352.

347 Viscera iam saturo portabat capta parenti to Ovid, really in the HEPTATEVCH.

387 Seu lentum ceroma teris tepidumue trigona, to Juvenal, really in Martial IV. 19. 5.

399 Vsque quo (vos quoque) si media speculum spectetis in ira to Martial, really in A. A. III. 507.

¹ The verse-words italicized are those under which the verse will be found in Mico.

² s.v. GIROVAGVS.

The following is a list of the verses whose authorship is unknown to Traube.

41 ANATIS. Mox anatis profuge quo sibi praedo foret. $PRV\overline{D}$. $NO\overline{V}$.

120 DIRIVO. Contra particulam quae diriuata uidetur.

This v. is omitted in most MSS. of Mico. It is not ascribed to any author, but the v. preceding it (119) is assigned to SED (Sedulius), and perhaps Mico thought that this was sufficient indication of 120 also. He has done so in other cases.

286 PERFORAT. Perforat hasta uirumque et confinia dorsi (et trans conj. Traube).

Not assigned to any author, previous v. to OVID.

310 PERSIDEM. Symon persidem dulci comitatus iuda [no author assigned: 309 to IVVENAL].

360 SVBREPAT. Nec tibi fallacis subrepat imago decoris PAVLINVS.

367 SATAGO. Intulerat satagens propriis licet illa cibando PAVLINYS.

370 sat erit. Iam sat erit nobis uano sermone narrare $\operatorname{SEDV}\overline{L}$.

The most interesting of the citations in Mico are no doubt those from Lucretius. These amount to 13 lines in all. I will cite them in the order of the books in which they respectively occur.

Lucret. 1. 275 Saluifragis uexat flabris ita *perfurit* acri. Siluifragis AB.

396 Nec si iam posset sine inani posset opinor.

II. 128 Significant clandestinos caecosque subesse.

365 Diriuare queunt animum curamque leuare. curamque A. curaque B and edd.

388 Praeterea lumen per cornum transitat imber. cornum AB: transit at seemingly AB: Mico thought it came from TRANSITO, which word is written sic at the beginning of the excerpt.

447 In quo iam genere primis adamantina saxa. in primis AB.

663 (2) Buceriaeque greges eodem sub tegmine caeli.
966 Inque locum quando remigrant sit blanda
uoluptas.

fit AB.

IV. 1232 Sine uirum soboles sine est mulieris origo. suboles AB. muliebris AB. Mico thought that the e of mulieris was long, as the word illustrated is mulieres.

v. 6 Nemo ut opinor erit mortali corpore cretus.

598 Largifluum fontem scatere atque erumpere lumen. lumen also AB, not flumen.

1221 Contremit et magnum percurrunt murmure caelum.

murmura edd. murmure AB, as Mico. Munro does not notice this.

VI. 752 Cornices non cum fumant altaria donis.

There are no quotations from B. III.: probably a mere accident.

No v. of Catullus Tibullus or Propertius is cited, nor from Manilius. On the other hand the Aratea both of Cicero and Germanicus furnish, the former four, the latter two verses. The vv. from Cicero's Aratea are

hic liquescit's.

92 Delphinus iacet haud nimio lustratus nitore:

The elided s is described as melting away.

5 Andromede signum Deltoton dicere grai.

145 Namque etiam Heridanum cernes in parte locatum.

Mico adds h to Eridanus: Bährens' MSS. of Cicero's Aratea seem to give Eridanum.

317 Zodiacum hunc greci uocitant nostrique latini.

The two vv. of the Aratea of Germanicus are

332 Sic uagina ensis pernicis sic pede lucet.

This is assigned to Cesar in Arat. (303 Traube). Bährens' best MSS. give pernici, which is right, not pernicis.

239 Hunc aries iuxta medium deltoton habebit.

Other MSS. give Huc or Huic. But Hunc is the reading of

the Basel Ms. (B) and (P) Paris 7886. As B is of saec. IX. and omnium codicum facile princeps P of IX. or X., it is clear that Mico used a good codex.

I regard this as a very signal proof how little the interesting poem of MANILIVS was read in the Early Middle Age. As regards popularity it was quite eclipsed by the tame Aratea of Cicero, and the spirited version of Germanicus Caesar.

The loss of the poet's name may have had something to do with this.

Passing to Ovid, I find not a few citations from his works.

A. A. eight citations (12, 130, 171, 206, 351, 365, 368, 399.)

Amor. three ,, (77, 151, 261.)

Heroid. one ,, (215.) Remed. one ,, (366.)

Fasti four , (117, 285, 350, 361.)

Metamm. six , (24, 98, 101, 133, 152, 186.)

Tristia four ,, (15, 89, 166, 288.)

Pont. one ,, (329.)

Ibis, one possible reference in the word THEODOTVS (394), noted by Traube.

None from the Halieut, de Medic. Faciei, Epic. Drusi, Nux. These statistics have their interest. Mico makes eight quotations from the A. A., only six from the Metamm., only three from the Amores. Am I wrong in again believing that the fact of the Amores being habitually without title in the Ms. tradition of the middle ages, caused it to be less read? It may have been thought doubtfully Ovid's. Every one knows that in lists of Ovid's works preserved in the Middle Age, this, the finest of his poems, is always called Ouidius sine titulo. This may help to show why the work of Manilius, which was equally sine titulo, was less asked for and less read. It was not that Astronomy and Astrology were uninteresting, but that the author of the best poem on the subject was an unknown personage.

As regards the v. of the Ibis, which oddly enough is one of the most debatable lines of the poem, 465, 6 Victima uel Phoebo sacras macteris ad aras, Quam tulit a saeuo Theudotus hoste necem, if this passage is really meant by Mico, as the singular juxtaposition of the two words Theodotus, Ouidius makes probable, the Ms. which Mico read circ. 850 A.D. must have been much earlier than any we possess, which do not go back beyond the latter half of cent. XII. It is interesting therefore to find Theodotus with o, not Theudotus with u, at a date so comparatively early, i.e. scarcely after 800 A.D. All the Mss. which I collated for my edition of the Ibis have also Theodotus; Theudocus is found in Conrad de Mure: but the point I would insist upon is the faithfulness with which our XI. and XII. century Mss. reproduce originals of 200 or 300 years before.

AVIANVS and ORIENTIVS.

The fables of Avianus are cited 3 times, v. 5, XXIX. 15, XXXIV. 15.

V. 5 Exuuias asinus getuli forte leonis. AVIENVS.

XXIX. 15 Optulit et calido plenum cratera lieo. AVIENUS.

XXIV. 15 Paruula tunc ridens sic est affata cicada. AVIENUS.

Most MSS. give cicadam, rightly: my Brit. Mus. B agrees, with Mico in cicada.

In each case the poet is called Avienus, not Avianus. In my Prolegomena to the Fables I suggested that the author was really the Avienus who is one of the interlocutors in Macrobius' Saturnalia: and this view is certainly confirmed by Mico.

From the Commonitorium of the Christian poet ORIENTIVS are quoted 3 verses.

I. 538 Claudendus parui corpore sarcofagi. PRVD.

Marmore both MSS. of Orientius.

II. 34 Austero properes plectere iudicio. ORATIUS.

properes Mico, and so Commire, the Jesuit, emended the MS, reading process.

I. 347 Praetereo clades Spartanas et troica bell(a) (no author assigned).

Praetereo Mico and A, Praeterea B: et troica Mico and A, et om. B. The agreement of Mico with A in the unmetrical reading et troica is noticeable.

The right name of the poet is not preserved in any of the three: the ORATIVS however of the 2nd passage is a natural corruption of ORENTIVS.

SERENVS SAMMONICVS.

It is strange to find the medical poem of Serenus S. quoted in a IXth century treatise no less than 10 times. According to Teuffel it was written by the younger Serenus, son of an older physician, in the first half of the 3rd cent. A.D. Lampridius, one of the writers of the Augustan History, states that it was one of the favorite books of the Emperor Alexander Severus in common with Cic. de Officiis, de Republica, and Horace. This may have given it a popularity which kept it alive. It is in 1107 hexameters. Some verses prefixed to it in the Zurich Ms. of cent. IX. inform us that the poem was copied by order of Charlemagne, whose death year is 814, only a short time before Mico's era.

The following variants from the MSS. of Serenus are observable in Mico's citations.

Ser. Sammon. 1101 Quod fuerit uero conchili sanguine tritum, tinctum MSS.

617 Diptamnum bibitur cocleae manduntur edules.

Diptamnum Bährens' inferior codd.: Dictamnum A.

1088 Aut facilis lapati comulatior ulcera purgat.

Bährens' MSS. give cumulatior: coma latior is the right reading.

Mico seems nearer the truth therefore than most MSS.

989 Nec non mandragorae gustus sapor additur altus.

gustu sopor MSS. Ser. is speaking of insomnia.

383 Vulturis atque iecur uel ius perdicis apertae.

Vulturisue B, -isque A: apricae MSS., but the best, A, adds uel discis (i.e. discissae).

Here the reading is not so easy to determine.

It is not to be forgotten that there are quotations from Serenus S. in the earlier collections of prosodial instances contained in the Vatican and Paris Mss. collated by Keil and Chatelain, which Traube believes to have been the basis of Mico and to have been drawn up in Lombardy.

The Pseudo-Vergilian poems are represented twice: the Moretum s.v. dilatat, and the Copa s.v. fiscinas.

Moret. 48 Laeuat opus palmisque suum dilatat in orbem.

Copa 17 Sunt et caseoli quos iuncea fiscina siccat in which Mico agrees with the Bembinus, against the reading of some Mss. q. sirpea f. siccat. Vergil, of course, recurs repeatedly, far oftener than Horace: not less frequently Juvenal and Martial, which two authors together supply the largest number of verses. Lucan and Horace are both pretty frequent: Statius very occasional, and never the Silvae.

Persius as a name occurs several times, as it does also in the earlier Exempla collated by Chatelain. In these latter it is often written by mistake for Priscianus, whose Periegesis recurs in them again and again. Even in Mico Priscianus is tolerably frequent: but Mico obviously possessed a far larger stock of material to draw from. In him too the name Persius occurs sometimes where the line does not come from any of Persius' satires.

It is curious to find embedded in these poetic fragments scraps from prose writers.

From Sallust is quoted s.v. ENIMVERO Verum enimuero is demum mihi uiuere ac frui (Catil. II. fin.), quoted from the grammar of Priscian. How familiar Mico was with Priscian is shown by the quotation from him s.v. ILIACAS. oportet scire quidem analogiae rationem, usum tamen auctorum magis aemulari, i.e. sequi, sicut docet Priscianus.

From Claudius Quadrigarius ap. Prisc. I. 484 Hertz is

¹ Hinc repetita sacri gradiens per moenia templi SALL is unknown.

quoted s.v. interitis Pugna acriter commissa multis utrumque interitis.

Of Christian poets Prudentius is the most largely quoted. This is indicated by his name being frequently abridged to \$\overline{P}\$, with which \$\overline{PRVD}\$ alternates. In many cases lines ascribed by Mico to other poets come from Prudentius. After Prudentius, Paulinus and Alcimus are the names most frequently appended to Christian verses, but each is often a wrong ascription. In all cases where Paulinus is rightly added, Paulinus of Nola is meant: twice only Paulinus of Perigueux (Mic. 383 and 111). After these Fortunatus, sometimes as \$\overline{F}\$, then Sedulius and Prosper. The Genesis of Hilarius appears in Mic. 207. Arator, Sidonius, Iuvencus, Orientius, Eugenius of Toledo are only occasional. The hexameter poem of young Licentius, son of a friend of S. Augustin, and included in one of Augustin's Epistles (XXVI), is quoted s.v. BORINI:

Lic. 57 Nec fera tempestas zefirum fremitusque borini. s.v. ROMOLIDVM:

71 Et nunc Romolidum sedes et inania tecti.

Bahrens' MSS. of Augustin remi or reti.

Bede, Paul the Deacon, Alcuin (341), each occur once. The poem on Sodom is ascribed wrongly to Alcimus Avitus; it is quoted once s.v. IBIDEM¹.

Carmen Phoenicis is cited Mic. 164 and ascribed to Fortunatus.

To these must be added the following medieval writers.

1. Smaragdus Abbot of S. Michael on the Meuse †826—830. A man of importance in the court of Charlemagne and Louis the Pious. He put into verse the Ars Donati de VIII. partibus orationis (Dümml. I. 605 sqq.). It is cited by Micos.v. DECADAS:

126 Per decadas centum. per centum mille redundant.

2. Theodulfus 760—821, seemingly a Spanish Goth, was received by Charlemagne and made bishop of Orleans. High in favour with C., and his successor.

¹ Restituunt tectis demens at uulgus ibidem (carm. de Sodom. 72).

His poem Bibliotheca twice cited by Mico.

- 79 Penituisse placet solatur tertia eosdem.
- 129 Erudit externos propriis sic actibus actus.
- 3. Paul the Deacon, 720 to about 800, cited by Mic. 224. Cur proconde times stillam prebere 'lechito?
 - 4. Walafrid Strabo 808, 9—849. Abbot of Reichenau. Mic. 248 Sic edocta suo seruit Macedonia Paulo.

[I have not added anything to this article, from want of health. But the work of Mico, as a whole, now accessible to all scholars in Traube's erudite edition (vol. 3 of Dümmler's Poetae Latini aeui Carolini), I commend to the notice of all Latin scholars, only adding, what some may not know, that among the rising generation of students of the Middle Age, no one holds a more prominent position than Traube.]

ROBINSON ELLIS.

1 = lecytho = uasi olei ad luminanda (Du Cange).

EURIPIDES.

TWO SUGGESTIONS ON THE IPHIGENIA IN AULIS.

370 sqq. 'Ελλάδος μάλιστ' ἔγωγε τῆς ταλαιπώρου στένω, ἢ θέλουσα δρᾶν τι κεδνόν, βαρβάρους τοὺς οὐδένας καταγελῶντας ἐξανήσει διά σε καὶ τὴν σὴν κόρην.
373 μηδὲν ᾶν χείους ἔκατι προστάτην θείμην χθονός, μηδ' ὅπλων ἄρχοντα' νοῦν χρὴ τὸν στρατηλάτην ἔχειν.

'μηδέν ἃν χείους corr. by an early hand to μηδέν' ἃν χρέους P, μηδέν' ἃν χρέους (the ε in an erasure) L.' E. B. England, in his new edition of this play.

England adopts in 373 the conj. of Reiske, yévous for xelous or xpéous of PL, and ouv from Monk for av. The latter must, I think, be right; but it is hardly probable that yevous could have been corrupted into xelous or xpéous. Among the conjectures which I have seen I do not find xáovs; yet it seems a very possible explanation of xelous. The adjective xalos is found as a trisyllable in Ar. Lysist. 90 γαΐα ναὶ τὼ σιώ, Κορινθία δ' αὖ. ΑΥ. χαΐα νὴ τὸν Δία Δήλη 'στιν οὖσα ταυταγί τάντευθενί: 1157 οὔπω γυνᾶικ' ὅπωπα χαϊωτέραν. In both places the schol. explain it as = 'good'. The MSS. of Theocritus, VII. 4—6, δύο τέκνα Λυκωπέος, εἴ τί περ ἐσθλὸν, Χαῶν τῶν ἐπάνωθεν, ἀπὸ Κλυτίας τε καὶ αὐτῶ Χάλκωνος, give χαῶν, though Briggs proposed and Meineke (after Ahrens de dial. dor. p. 76) accepted παῶν. The scholia however interpreted γαῶν, explaining είτι ἀγαθὸν ὄντες ἀπὸ ἀγαθῶν ἤτοι εὐγενῶν, and again εὐγενῶν πλουσίων παρὰ Λακεδαιμονίοις. And so Hesych. χαιά (so the codex) ἀγαθή, and χαιός ἀγαθός. The same word is found as a compound in the Aeschylean βαθυχαίος, Suppl.

858, where the schol explains ή μεγάλως εὐγενής χάοι (? χαοί) γὰρ οἱ εὐγενεῖς.

This Doric adj. $\chi \acute{a}ios$ seems specially connected with good birth; lineage, we may suppose, descending from high antiquity. It must have been formed from a noun $\chi \acute{a}os$.

We may conjecture either that the original sense of that word connoted the idea of primal or primeval, possibly the hollow of earth regarded as the source of autochthonous inhabitants; or at least that Chaos was regarded as the ultimate or primal source of things, πρώτιστα χάος γένετ' Hes. Theog. 116, and that hence chaic was applied to something immemorially antique, or possessing the first freshness of time. In this reference cf. Verg. G. Iv. 347, Aque Chao densos diuom numerabat amores, Ov. Ib. 83, 4, Denique ab antiquo divi ueteresque novique In nostrum cuncti tempus adeste chao. As here Chaos is called antiquum, so χάος ἀρχαῖον in the hymn to Artemis in the papyrus magica, edited by Dietrich, p. 775, and in the Orphic Argonautica 12 and 423 (cited by Dietrich).

865 ὁ λόγος εἰς μέλλοντ' αν ὤση χρόνον, ἔχει δ' ὄγκον τινά.

The corrupt $\hat{a}\nu$ $\check{\omega}\sigma\eta$ of both P and L is perhaps to be corrected into $\hat{a}\nu\omega\sigma\theta\hat{\eta}$. 'Let your story be put off till a future time: it is tiresome' or 'troublesome'. Soph. O. C. 1162 $\beta\rho a$ - $\chi\acute{\nu}\nu$ τιν' $a\grave{i}$ τε \grave{i} $\mu\grave{\nu}\theta$ ον $ο\grave{i}$ κ $\check{\delta}$ γκου $\pi\lambda\acute{\epsilon}\omega\nu$. 1341 $\beta\rho a\chi\epsilon\^{i}$ ξὲν $\check{\delta}$ γκ ω κ $a\grave{i}$ $\chi\rho\acute{o}\nu$ φ .

ROBINSON ELLIS.

A SUGGESTION ON PROP. II. 34. 29, 30.

Aut quid crethei \ tibi prosunt carmina lecta?

Nil iuuat in magno uester amore senex.

crethei Bährens' DFV erechti N.

The person whom Propertius addresses in this elegy is a friend whom he calls *Lynceus*. Consequently *uester* would seem to point to some poet specially connected with the *family* of Lynceus. Is such a poet discoverable?

There was a literary man of the name of Lynceus in the period of Theophrastus and Menander. He was the pupil of Theophrastus, and wrote on Menander. Athenaeus quotes him several times as Lynceus of Samos, and states that he was a brother of the historian Duris. His date would thus be the end of the 4th and beginning of the 3rd century B.C.

This Lynceus was much in the intimacy of the poets of his time, and was himself the author of a comedy called the Centaur, of which Athenaeus cites a considerable fragment, 131 f. Besides his work on Menander, of which Athenaeus quotes the second book (ἐν δευτέρφ περὶ Μενάνδρου, 242 b), he wrote an Epistle to the comic writer Poseidippus (ἐν τῆ πρὸς τὸν κωμικὸν Ποσείδυππον ἐπιστολῆ, 652 d).

The scholia on Theocr, IV. 31 κἦυ μὲν τὰ Γλαίκας ἀγκρούομαι, εὖ δὲ τὰ Πύρρω, say ὁ δὲ Πύρρος Ἐρυθραῖος ἡ Λέσβιος, μελῶν ποιητής: again, οὖτος ὁ Πύρρος ποιητὴς ἦν Ἐρυθραῖος, ὥς φησι Λυγκεύς, to which some MSS. add ἐγένετο δὲ κατόπιν Φιλοξένου τοῦ διθυραμβοποιοῦ. From these it appears that Lynceus (no doubt the same, as nothing is added to differentiate him,) had written on the poet Pyrrhus, mentioned by Theocritus, and that this poet was from Erythrae.

Pyrrhus of Erythrae is identified by Meineke, Anal. Alexandrin. p. 245, with Pyres the Milesian, whom Athenaeus, 620 e, mentions with Alexander Aetolus and others as a writer of Ἰωνικὰ ἄσματα: for Suidas s. v. Σωτάδης in a passage speaking of the same ἰωνικοὶ λόγοι similarly combines (not Pyres, but) Pyrrhus with Alexander Aetolus, and calls him Pyrrhus the Milesian.

This Pyrrhus I contend to have been the poet alluded to by Propertius. He was a friend of the Samian Lynceus, who had written about him, and had called him an Erythraean. Propertius' friend Lynceus was descended from the Samian Lynceus, and kept up the literary traditions of his family by reading and quoting the poems of this Erythraean Pyrrhus. He had, it would seem, introduced him to the notice of Propertius as a poet whom his ancestor Lynceus had written about; hence Propertius calls him Erythraeus and uester senex, the veteran poet patronized by Lynceus and his ancestor the Samian before him. For crethei or crechti then I propose to write Erythraei.

It would follow that Pyrrhus, probably in a lyrical poem of some kind, had written on amatory subjects; and, from Propertius' words nil inuat in magno amore, in a light vein little calculated to soothe the pangs of Propertius' friend.

ROBINSON ELLIS.

BENTLEY'S NOTES ON THE ODYSSEY.

These notes as is well known are written in Bentley's copy of Stephanus' *Poetae Graeci*, 1566. They consist of restorations of the digamma and other conjectures, references to Eustathius, Hesychius etc., with many corrections of Hesychius, and readings from five Mss. His account of the last is as follows: "Collatus cum codice Collegii Benedicti Cantab. C vel sine litera.

L codex Harley Londini. L_2 codex alter Harley. L_3 codex tertius Harley. M codex 4^{tus} Harley cum $\sigma \chi o \lambda$."

"C vel sine litera" means that his quotations from this Ms are marked with C or that any quotations with no letter attached are to be understood to be from C. Sometimes a reading is given with no letter attached at first and L or M or whatever it may be written over it afterwards; thus at a 360 we have "οἰκόνδ' ἐβε" with "L" added later; this means "οἰκόνδ' ἐβεβήκει CL." I mention this as I could not understand his system at first myself, and the hint may possibly be useful to others. He also refers to "H" frequently; what this means I do not know, but it is not all the Harleian Mss together as one would naturally suppose.

It does not appear worth while to print all these readings, and I have therefore generally omitted them, as also trifling corrections of the text of Stephanus taken from them where Stephanus is palpably wrong. Such things throw no light on Bentley's own work.

The quotations from Eustathius etc. are worth printing on

the other hand, more particularly as containing corrections of other authors besides Homer for which other scholars have at present sole credit. Moreover many of his quotations from other authors in support of a reading are not to be found in La Roche's Testimonia Veterum or Ludwich's Apparatus Criticus.

For the first book, but for the first alone, I have given all the insertions of the digamma; afterwards only any that strike me as for any reason interesting. Everything quoted from Bentley is put in inverted commas. The accents are so remarkable that I thought it best to spare the feelings of a more accurate and precise generation and have generally corrected them.

As a rule the longer notes are written by Bentley at the top of the page, though sometimes also at the bottom, short corrections in the margin, the readings of the MSS at the bottom. I am induced by several reasons to reduce my own observations on them to a minimum.

ARTHUR PLATT.

a.

3. "Heliodorus p. 47 Πολλών τε ἀνθρώπων ήθη τε καὶ νοῦς εἰς πεῖραν ἥκουσιν". Not in La Roche or Ludwich.

3. " είδε εάστεα"

4. "Fòv"

4. "σχο. ἄλγεα. ἐνταῦθα στικτέου. Aristoph. σχολ. p. 74 ad Nubes; κρόταλου, παιπάλη, ὅθεν τὸν στίχον τῆς Ὀδυσσείας οὕτως ἀξιοῦσι γράφειν τινές, "Ανδρα μοι ἔννεπε Μοῦσα πολύκροτου"

5. " Fήv"

6. ίέμενος. " ριέ"

7. "Hes. σφετέρησι"

10. Bracketed. "Hesyc. ἀμόθεν etc." and in margin "ἔννεπε χ' Il. B. 238" but this is crossed out again. "ἀμόθεν nusquam alibi".

12. оїког. " гог"

16. ἔπος. " ϝέ"

17. " τοι τοί" i.e. τοι and τοικόνδε

- 18. "ἄεθλον" for ἀέθλων. "vide Od. ι, 455" (πεφυγμένον είναι ὅλεθρον)
 - 19. olou. "Foi"
 - 21. "Fnu"
- 23. Αἰθίοπας. "πες 51". 51 is quoted for change to nominative: νήσω ἐν ἀμφιρύτη...νῆσος δενδρήεσσα. At foot of page: "23 Αἰθίοπας τοι. Legendum Αἰθίοπες: si vera lectio Il. Z, 396 Ἡετίων"
- 24. "Aristarchus οἱ μὲν—οἱ δ' Crates vero *Η μὲν,—ἢ δ' Strabo pag. 30. sed 103 *Η μὲν ἀπερχομένου vel οἱ μὲν ἀπερχ."
 - 29. "νοῦν ἀνοήμονος" for θυμον ἀμύμονος Αἰγίσθοιο.
 - 31. ἔπεα. " εε"
- 34. "Eust. οἱ ἀκριβέστεροι τῶν παλαιῶν, 'Υπέρμορον'' (for ὑπὲρ μόρον).
- 37. " τε " i.e. τειδώς. "προετει " i.e. προετείπομεν, for πρό οἱ εἴπομεν.
 - 41. "καὶ έῆς" for τε καὶ ῆς.
 - 46. " Fe" i.e. Fεοικότι.
- 51. "pro δώματα, leg. πότνια" the last two words crossed out again. "Vide ἐνναίουσι, ἐνναίει" (?) For πότνια he also refers to η 246, where Calypso is called ἐϋπλόκαμος δεινὴ θεός. His objection here is to the construction of ἐνναίειν, but is somewhat frivolous, as the order of the words is θεὰ δὲ ναίει δώματα ἐν (αὐτῆ). However he returns to the charge in a later note: "Eust. Not. ἐν δώματα ναίει sed lego θεὰ δ' ἐν πότνια ναίει. 'Ενναίει absolute ut ἐνναίουσι II. I, 154, 296. Sie Od. ε. 215. eam compellans πότνα θεά. non δώματα ἔναιεν, sed σπέος Ibidem". This last reason is clearly an afterthought.
 - 52. "οροφ" i.e. ολορόφρουος.
 - 53. οἶδεν. " κοῖ"
 - 58. ίέμενος. " ειέ"
 - 59. "Fậs"
- 60. "leg. $\partial \lambda \acute{\nu} \mu \pi i$. $\mathring{\eta}$ o \mathring{v} $\nu \acute{v}$ $\mathring{\tau}$ B. 60 et 312". B = Od. ii. He also refers to a 298; all three are to illustrate a question introduced by $\mathring{\eta}$ o \mathring{v} .
 - 61. "μι" i.e. μιερά, but crossed out again.

- 62. " FOL"
- 64. ἔπος. " Fέ"
- 67. Bracketed.
- 70. "fo 'Αντίθεος Πολύφημος. et an $\hat{\eta}$ ε μέγ" ($\hat{\eta}$ ε μέγιστον, but $\hat{\eta}$ ε is nowhere found for $\hat{\eta}$ εν).
- 71. "leg. πᾶσ' ἐν Κυ" (κλώπεσσιν). Stephanus has πᾶσι Κυκλώπεσσιν; in margin Bentley corrects to πᾶσιν.
 - 78. "Fòv"
 - 79. " afe" i.e. ἀξέκητι.
 - 83. νοστήσαι. "-ήσειν". ὅνδε. " τόν"
 - 85. ὀτρύνομεν. "-νεμεν"
 - 86. εἴπη. " εει"
 - 88. "FOL"
 - 89. "FOL"
 - 91. μνηστήρεσσιν ἀπειπέμεν. "-σσ' ἀπορει." Also "ροι"
 - 92. έλικας. " εε"
- 93. "Eust. τινές γράφουσιν, ές Κρήτην τε et ad γ Od. p. 130 Ζηνοδότφ ascribit"
 - 105. είδομένη. " εει"
 - 110. ἄρ' οἶνον. " ϝοῖνον", ἄρ' being omitted.
 - 112. προτίθεντο, ίδὲ. "-τ', ἠδὲ"
 - 113. ίδε. " τί". θεοειδής. " ο τει"
 - 117. οίσιν ἀνάσσοι. " ροΐσι ρα"
 - 118. εἴσιδ'. "έσς"
 - 122. ἔπεα. " ϝέ"
 - 125. εἰπών. " ϝει"
 - 134. ἀδήσειεν. " τα"
- 135. ἀποιχομένοιο ἔροιτο. " τέ" i.e. τέροιτο, crossed out again, and then "-ου ἐρέοιτο".
- 138. "Hes. ξεστήν—παρὰ δὲ ξ.ε.τ." i.e. Hesychius quotes παρὰ δὲ κ.τ.λ. s.v. ξεστήν.
- 141. Bracketed. "'Αθετεῖ Athenaeus lib. 5. Vide hic η,
 176. Vide Eust. Od. p. 35". Athen. v. 20 p. 193, Eust. 1401,
 21. (La Roche.)
 - 143. οἰνοχοεύων. " τοι"
- 154. "Herod. vita Hom. Φημίφ δς δη πολλον ἐκαίνυτο πάντας ἀείδων"
 - 158, κεν είπω. "κε τει 389"

159. "Hesyc. ἀναβάλλετ' et 'Ανεβ."

163. ἰδοίατο. " ειδ"

165. ἐσθῆτος. " ϝε"

167. $\theta a \lambda \pi \omega \rho \dot{\eta}$. " $\epsilon \lambda$ " and "Eustath. Not. γράφεται καὶ $\epsilon \lambda \pi \omega \rho \dot{\eta}$ "

169. εἰπὲ. " ϝεῖ"

174. είδω. " εει"

175. μεθέπεις. "μ' ἐφέπεις"

176. ἴσαν. "εί", crossed out again.

178. προσέειπε. "ερει"

181. φιληρέτμοισιν ανάσσω. "σι τα"

183. οἴνοπα. "Fοί" ἐπ'. "ἐς" for which he quotes "M 'ἐς' ἄλλο", and which apparently he prefers.

184. "Strabo 285 τεμέσην, alij Ταμασον. Et Steph. Byz. Ταμάσεος—τινὲς γράφουσιν ἐς Ταμέσην μετὰ χ. ἀπιθάνως. nam Tamese Italiae urbs. Idem in Τεμέση"

186. ὑπὸ Νητω. "Eust. τινὲς ὑφ' ἔν" and "Eust. Not. τινὲς, ὑπὸ νηρίτω ὑλ. Licet νήριτον εἰνοσίφυλλον"

190. πάσχει (sic Steph.). After correcting to "σχειν" Bentley suggests "πέσσειν".

191. " гог"

192. λάβησι. "σιν", next line beginning with a vowel.

193. οἰνοπέδοιο. " τοι"

199. ἀέκοντα. "ἀξε"

202. εἰδώς. " ϝει"

203. οὔ τι ἔτι. "τοι" for τι from his MSS.

206. εἰπὲ. " ϝει"

208. ἔοικας. " fe" i.e. fέοικας.

210. "Hesyc. ἀναβήμεναι post ἀναγαγγ"-ανεύουσιν.

212. 'Οδυσηα έγων. "ση' ἄρ" i.e. 'Οδυση' ἄρ' έγων or έγω. "δον. "εί"

216. οὐκ οἶδ'. "οὐ τοῖδ'"

220. "Eust. Te No" (i.e. in text and notes). $\gamma \rho$. $\sigma \dot{\nu} \gamma \epsilon$ Steph. marg.

221. προσέειπε. "ερει"

224. εἰπὲ. " ϝει"

225. τὶς δὲ ὅμιλος. Bentley suggests τὶς δέ "γ'" or "θ'" in margin; at top of page: "fo. τίς δὴ, vel τίς δ' ὅμιλος. τίς

δέ γ'. τίς δ' ἄρ' ὅμ. sed Athen. lib. 9 ut edit." Athenaeus VIII, 362 (La Roche). Bentley appears to have thought that the first syllable of ὅμιλος might possibly be lengthened.

232. откоз. " гог"

234. ἐβάλουτο. "Hes. Ἐβόλουτο etc." which reading he adopts in margin. "Eust. Tex Not ἐβάλουτο"

235. йютор. "агг"

237. ols. "Fols"

239. oi. "Foi."

240. &. "F@"

242. йготоя. "йы"

248. огкор. " гог"

251. οἶκον. " ροῖ"

258. οἴκφ. " τοι"

261. "FOL"

262. "FOL"

263. νεμεσίζετο. "ται γ. 435". In both passages he corrects to avoid hiatus; γ 435, εἰργάζετο. ἡλθε δ' ᾿Αθήνη.

264. "FOL"

269. οίσιν. " τοι"

270. $\kappa \epsilon \nu$ μνηστήρας. Bentley crosses out ν of $\kappa \epsilon \nu$, on authority of C.

275, 276. μητέρα δ'... ἀψ ἴτω. "vel Μήτηρ ἴτω, vel Μητέρα ἴμεν. Aristoph. σχολ. Nub. p. 114 Μητέρα δ' εἴ τοι θυμὸς ἐποτρύνει γαμέεσθαι. ἀντὶ τοῦ μήτηρ". "Μητέρα. Didym. olim μητὲρ pro μητήρ ante Simon. inde error". In the margin Bentley puts "ἴμεν" for ἴτω. Also "ροι" for οἰ. Schol. Nubes 1115.

278. čoike. "Fé"

282. εἴπησι. " εεί" ὄσσαν. " εο" crossed out again.

285. "Eustath. ut v. 93 \bar{a} legere ait $Z_{\eta}\nu\delta\delta\sigma\tau\sigma\nu$ Πέμψω δ' ἐς Κρήτην τε; sic hic ad $\bar{\gamma}$ Od. v. 130 Zenodotus, ait, $\gamma\rho\dot{a}\phi\epsilon\iota$, Κείθεν δὲ Κρήτην δε παρ' Ἰδομενῆα κάνακτα". For v. 130 read p. 130.

291. " ғог"

292. čoike. "foi" féoike? He must have meant to write fé.

293. τε καὶ ἔρξης. Bentley first writes in margin "dele ϵ " (i.e. read καὶ ϵ έρξης, deleto ϵ), then crosses this out and writes

over it " $\delta \epsilon \ \epsilon \epsilon$ ", apparently for $\delta \delta \epsilon \ \epsilon \epsilon \rho \xi \eta s$, as at top of page he has: "fo. $\tau' \delta \delta \epsilon \ \epsilon \epsilon \rho \xi \eta s$ ".

295. κεν μνηστήρας, as on 270.

296. οὐδέ τι. "δ' ἔτι"

298. "Proclus in Polit. Plat. p. 364. Οὐχ ὁράας οἶον, etc." Not in La Roche or Ludwich.

300. % oi. "6 Fot"

302. είπη. " εει"

308. "Fô"

317. οἰκόνδε. " τοι"

319. εἰποῦσ'. " ϝει"

320. δ' ώς. "δρώς"

321. "Fe"

322. φρεσίν ήσι. "σι εή"

323. δίσατο. "σσ" from one of his MSS (δίσσατο).

324. ἰσόθεος. " τι"

330. "Folo"

335. οί. " τοι" ἐκάτερθε. " τε"

337. oldas. "foi"

338. ἔργ'. " ϝͼ"

340. olvov. "foi"

346. ἄρ' αὖ φθονέεις corrected to ἄρα φθονέεις from MSS.

347. " FOL"

349. εθέλησιν εκάστω. "σι τε"

351. "Plato de Repub. 4. την γάρ α. μ. ἐπιφρονέουσ' ἄν. "Ητις ἀκουόντεσσι σχολ Pind. Olym. 9 ut editio" (την γάρ ἀοιδην μάλλον ἐπικλείουσ' ἄνθρωποι).

356-9. Bracketed. "Il. ζ. 490. Od. φ. 350" where the

lines occur again.

356. olkov and epya are both marked but no note.

358. ἔργον. " εε"

359. οἴκφ. " τοι"

360. οἰκόνδε. " τοι"

363. " гог"

364. ήδύν. " τη"

371. ἐναλίγκιος. "ου" to agree with ἀοιδοῦ.

373. ἀποείπω. "ορει"

375. οἴκους. " FOL"

- 379. ἔργα. "ϝε" "Hesyc. Δώσι cum ῖ. Hes. παλίντιτα"
- 380. νήποινοι "νες" (νήποινες).
- 382. "Hes. δ θαρσαλέως, etc."
- 389. εἴπερ μοι. "158 εἰ καί" and "Eust. Not. εἰ καί μοι"
- 392. "FOL"
- 397. οἴκοιο ἄναξ. " ροί ρά"
- 398. ληίσατο "σσ" from MSS.
- 402. δώμασιν οἶσιν ἀνάσσοις. "σι τοῖ σι σοῖσι" alternative corrections for δώμασιν οἶσιν. "σι τα"-νάσσοις.
- 403. ὅστις ἀέκοντα. "σ'" is supplied from MSS after ὅστις. "αρεκ"
 - 404. ἀπορραίσει. " fo ἀπορραίσει"
- 405. ξείνοιο ἔρεσθαι. " τε" crossed out again, and then "νου ἐρέε"
 - 407. " FOL"
- 408. $\tau o \iota$ "2, 30 $\tau \iota \nu$ ". $\tau o \iota$ is supported by one of his MSS; the others have $\tau \iota \nu$.
 - 409. έον. "Fe" crossed out again.
 - 411. ἐψκει. "Fe" crossed out again.
- 414. "ἀγγελίης ἔτι πεύθομαι Od. B 255" and "Eust. esse potest ἀγγελίης, cas. gen."
 - 415. ην τινα. "ην τινα" from MSS.
- 418. Μέντης 'Αγχιάλοιο. "δ'" is supplied after Μέντης from MSS.
 - 419. φιληρέτμοισιν ανάσσει. "σι κα"
 - 422. ἔσπερον. " ϝέ"
- 423. ἔσπερος. "κέ" μέλας. "Aeolice μελαις: vide σ 303." (σ 306)
 - 424. οἰκόνδε. " ροῖ" ἔκαστος. " ρέ"
 - 425. "FOL"
 - 428. κέδυ είδυῖα. "να ριδ"
 - 432. loa. "fî"
 - 434. "FOL" "FE"
 - 443. "Hesyc. οἰὸς ἀώτφ, etc."
 - 444. φρεσίν ήσιν. "σι κή"

1. δ' ήριγένεια. "δεη"

22. "σχολ. διχῶς 'Αρίσταρχος, δύο δ' ἄλλα, δύο δ' αἰέν"

33. "Hesyc. ὀνήμονος" i.e. Hesychius to be corrected to ὀνήμενος.

40. δ' εἴσεαι. " ρει" (i.e. read τάχα ρείσεαι for τάχα δ'

είσεαι).

41. λαὸν ἤγειρα. "λαοὺς" referring to 13 and 252 for the plural.

44. οὐδ' ἀγορεύω. "ἢδ'" from L.

46. ἀπώλεσα, ος ποτ' ἐν ὑμῖν. "εσσ'" (ἀπώλεσσ')

48. "Hes. οἶκος, τὰ ἐν τῆ οἰκία, Νῦν δ' αὖ, etc."

50. μητέρι μοι. In margin "Μητρὶ μεŷ", under this
 "Μητέρι μèν", at top of page "ut μητρὶ σŷ Od. π. 469. υ. 334"

52. μèν èς οἶκον. "πρὸς τοι Il. ε. 907"

54. οί. "8 ροι", at foot "C καὶ ος οί"

56. őis. "őfis"

57. πίνουσί τε. "σίν τ'"

- 58. "L καταίνεται (Hesych. ταν) $\bar{\rho}$ 537". (Hesych. κατάν. not καταίν.)
- 70. $\kappa a i \mu' o lov$. " $\mu \dot{\eta} \mu'$ ", but at top of page "pro $\mu \dot{\eta} o lov$ ", meaning that on second thoughts he takes $\kappa a i \mu' o lov$ as = $\kappa a i \mu \dot{\eta} o lov$.

91. ρ' ἔλπει. " κέλ"

100. ὀλοή. "ορή"

103. αὖτε πεπείθετο (sic Steph.) "αὖτ' ἐπεπ."

111. ὑποκρίνονται, ἵν' εἰδῆς. "θ' ἵνα ϝει"

114. καὶ ἀνδάνει. "ὁ ταν" i. e. καὶ ὁ τανδάνει.

120. 'Αλκμήνη τε ἐϋπλόκαμός (sic Steph.) τε Μυκήνη. In margin "ήνη τ' ἢυστέφανός τε", at top of page "ἐνστέφανός sic et Pausanias in Corinth. et Nicandri σχολ." At foot "CLL₂, ₈. εὐστέφανός τε".

126. $\pi o \theta \dot{\gamma} \nu$. " $\theta \dot{\gamma}$ " So Apollonius, i. e. Aristarchus according to Lehrs. Bentley's reading seems to be a conjecture.

133. $\alpha \dot{\nu} \dot{\tau} \dot{\rho} \dot{\epsilon} \kappa \dot{\omega} \nu$. "δ, 649 $\dot{\epsilon} \gamma \dot{\omega} \nu$ II. γ , 66". Above this " η , 217, θ , 391, ζ , 126, 218". Read η , 237; these last four references are to the Odyssey. At foot of page "M $\dot{\epsilon} \kappa \dot{\omega} \nu \gamma \rho$. $\dot{\epsilon} \gamma \dot{\omega} \nu$."

- 144. "Hesyc. Δώσι, cum ι"
- 152. δ' ίδέτην. "δει" "Hesyc. "Οσσοντο δ' όλεθρον"
- 154. T' oikia. "FOL"
- 167. "Hesy. εὐδείελον etc. corr."
- 193. ἀσχάλλης. "fo. ἀσχαλάης. quaere"
- 195. μητέρα ἢν. "έρ' έὴν, -τέρα ϝὴν"
- 203. οὐδέποτ Ισα. "οὐδ' ἔτι κίσα, οὐδέποτ' αίσα"
- 211. τά γ' ἴσασι. " εί" " Μ τὰ ἴσασι"
- 212. καὶ εἴκοσ'. "ἐει", not ἐρεί.
- 216. ὄσσαν. "Fo" crossed out again.
- 222. "ἐπικτέρεα Hesych."
- 223. ĕоіке. " fé a. 292"
- 230. ἀγανὸς καὶ ἤπιος ἔστω. "ός τε" i. e. ἀγανός τε καὶ.
- 232. αἴσυλα. "ἀήσ" i.e. ἀήσυλα.
- 236. ἔρδειν. "Fe" crossed out again.
- 245. μαχήσασθαι. "χεσσ"
- 247. δώμα έὸν. " τε" (τεὸν) crossed out; then "δώμαθ' έὰ 258, 259", and at top of page again: " fo. κατὰ δώμαθ' έὰ"
 - 263. ἡεροειδέα. " ο εί"
 - 269. φωνήσασ' έπεα. "σα τέπεα"
 - 300. "Etym. M. κακῶς γράφεται θ' εὕοντας. recte θύοντας"
- 311. "lego ἀέκοντ' εὐφραίνεσθαί τε τέκηλον" In margin first "ἀτέ", then "ἀκέοντα". At foot "311 Μ. ἀκέοντα. γρ. ἀέκοντα 'Ριανός"
- 312. ἡ οὐχ ἄλις. "οὐ τά". τὸ πάροιθεν. "τὸ πρόσθεν Porph. xliii." Porph. qu. Il. 284, 9 (Ludwich).
 - 320. " $\pi o \nu$ Porphyr. p. XLII". The other reading is $\pi \epsilon \rho$.
 - 327. περ ίεται. "γε είεται"
 - 331. αὖτ' εἴπεσκε. " αὖ ρεί"
 - 332. 8' ols'. " fol"
- 366. "Hesych. ἀλλογνωτῶν, ξείνων, pro τωι νωι", i.e. Hesychius to be corrected to ἀλλογνωτῷ, ξείνω.
 - 379. ἔπειτά οἱ οἶνον. "ἔπειθ' ἡ κοῖ"
 - 389. εἴρυσε. "ἔλκετο. νῆας ἄλαδ' ἔλκεμεν passim".
 - 394. δ' ἴμεναι. " ϝί"
 - 417. ἔζετο· ἄγχι δ' ἄρ' αὐτῆς. "-οντ'" "γὰρ" and at top

of page "an κάγχι παρ'", i.e. read έζουτ' άγχι γὰρ οτ έζετο κάγχι παρ'.

426. λευκὰ ἐϋστρέπτοισι. "κ' ἢϋστρ" (λεύκ' ἢϋστρ.)

428. μεγάλ' ἴαχε. "γα τι" i.e. μέγα τίαχε.

434. "Hesyc. 'Ηως, τὸ λυκόφως, παννυχίη etc."

7.

7. δ' ἐν ἐκάστη. "δὲ ϝε"

κατάγοντο ἰδ'. "τ', ἢδ" (κατάγοντ' ἢδ').

20. In margin "328", to defend ψεῦδος against ψεύδεα.

27. οὐ γὰρ ὀτω. "fo. η γὰρ ὀτω"

40. ἐν δ' οἶνον. "δροῖνον, καὶ ροῖνον". At top of page "καὶ ροῖνον"

- 46. "leg. δέπαι μελιγηδέα γοῖνον. vel μελιήδεϊ γοίνω Σπεῖσαι·" but in margin "κ, 316 μέλανος γοίνοιο". If this last is right it must mean that κ 316 is quoted for δέπαι, the dative, and that μέλανος γοίνοιο is an alternative correction for μελνή-δεος οἴνον, keeping δέπας.
 - 51. ήδέος οίνου. "άμφικύπελλον 63"

60. πρήξαντα. "τε"

64. ήρᾶτο. "ήρήσατ"

- 77. ἀποιχομένοιο ἔροιτο. " τε" crossed out again. Then "ου ἐρέοιτο"
- 81. 'Υπονηΐου. " a 186" and "Etym. M. Νηίτης. ὑπὸ νήϊου"

127. "Hes. 'Εβαίνομεν, ελέγομεν pro 'Εβάζομεν" .

143. έήνδανε. "ἐϝάν"

151. "Hes. ἀέσσαμεν. male"

164. ἦρα. "ϝῆ"

175. τάχιστα ὑπέκ. "τάχιστ' ἄρ'" to avoid hiatus.

179. "Il. a, 464 etc."

185. "Hesyc. Ἐσάωθεν et Ἐσιώθην. corr." (corrigendum ἐσιώθην).

198. ос оі. "б рог"

206. "Hes. Υπέρβασις"

208. οὔ μοι. "fo. οὔτοι"

216. δ' οίδ'. "δροί"

217. ὅ γε. "σύ γε"

232-238. Bracketed.

233. ὶδέσθαι. " ἰκέσθαι, ut θ, 236 ἐπὶ γῆρας ἵκετο. ρ, 497 ἐὖθρονον ἢῶ ἵκοιτο". Read θ, 226.

244-246. Bracketed.

260. "Apyeos preferred to aoreos.

264. θέλγεσκ' ἐπέεσσιν. "σκε γέπεσσιν"

266. "Eust. alij κέκρητ'. i. e. συνεκέκρατο, ανεμέμικτο"

271, 272. "Strabo pag. 16 κάλλιπε, την δ' ἐθέλουσαν etc."

290. Ισα δρεσσιν. " εῖσ' ὀρέεσσιν ut βελέεσσιν"

290. "Eust. τροφόεντα, alij τροφέοντα. Didym. τροφέοντο. Hesych. τροφόεντα"

293. "λίσση. Κράτης σὺν τῷ ν γράφει Βλισσὴν, ut σωλήν" The quotation is from Eustathius, q. v.

293. αἰπεῖά τε. "αἰπεινή τ'"

295. ποτί. "περί". γρ. περί ed. Steph. in marg.

296. "Eust. γράφεται καὶ Μαλείου δὲ λίθος. Citat Suidam. vide....Μάλεος. Didym. Μαλέου δὲ λίθος" I cannot read the word after vide.

305. δ' ήνασσε. "δ' κή" corrected afterwards to "δ' έκαν"

308. ős oi. "ő Foi"

316. "Hes. τηυσίην. Σὐ δὲ etc." i. e. Hesychius quotes the words s. v. τηϋσίην.

319. οὐκ ἔλποιτο. "οὐ κέλ"

320. "Hesych. 'Αποσφήλωσιν"

322. αὐτόετες. In margin "ογετεις", at top of page "leg. αὐτοέτεις"

347. "Hes. ώς"

364. όμηλικίη (sic Steph.) "ιη"

367. "Strabo 342 Pro οὔ τι νέον γε Οὐδ' alij legunt "Ηλιδι δίη Οὖκ"

372. πάντας ἰδόντας. "τα. τα" (πάντα ειδόντα) "vel ὁρῶντας 27, 6" (Hymn 27, 6, now 28, 6).

380. "Hesyc. 'Αλλ' ἄναξ, ἐξόδιον τοῦ κιθαρφδοῦ τὸ καθαπάδον καὶ τὸ Νῦν. lege 'Αλλὰ ϝάνασσ' (ex hoc loco), καὶ τὸ καί θ' ἀπαλὸν (γελάσαι) καὶ τὸ Νῦν δὲ θεοί. vide Hesyc. Νῦν, non est Homeri" Νῦν δὲ θεοί is quoted by Hesychius as ἐξόδιον τραγφδῶν, not of Homer. But how does Bentley mean his wonderfully ingenious κai θ $\acute{a}\pi a\lambda \grave{o}\nu \gamma \epsilon \lambda \acute{a}\sigma ai$ (ξ 465) to be got in as an $\grave{\epsilon} \xi \acute{o}\delta io\nu$?

387. γαμβροῖσιν έά. " εκά"

388. δώμαθ' ἵκοντο ἀγακλυτὰ. In margin " ἰκοίατ' ἵκανον" at top of page "fo. ἰκοίατ' ΙΙ. Σ 544. fo. περικλυτά"

419. "Μ. ίλασκόμεθ'. lego ίλασώμεθ'"

427. ἀολλέες, εἴπατε. "λεῖς τει"

432. "Hesyc. τεύχεα—ἡλθε δὲ χ." (χαλκεύς).

435. εἰργάζετο. " εερ—ται" Cp. n. on a 263.

436. "Athen. 9 lib. ἀντήσουσα. sed ἀντιόων ἐκατόμβης" Athenaeus VIII. 363 (Ludwich).

444. "Hesyc. "Αμνιον et Δάμνια"

449. πέλεκυς. "an κυι?"

480. ὄψα τε οἶα ἔδουσι. "fo. ὄψων θ' οἶ' ἀν ἔδωσι. vel ὄψα τ' ὁποῖ ἔσθουσι. vel ὄψα τ' ὁποῖ ἀν ἔδωσι"

486. "Μ. θείον γρ. σείον et Strabo 367. Η. 'Αριστοφ. θείον ἀντὶ τοῦ ἔτρεχον. Hes. Σείον ζύγον"

489. "vide Strabonem p. 367 et Pausaniam initio Messen."

494. "Dele v. 494 et insere v. ex MSS". But it is 493 that is absent from the MSS, as Bentley himself notes from his own CLM. "494 delet H" however. I cannot guess what is meant by insere v. ex MSS.

8.

 "κητώεσσαν, Zenodotus et alij Καιετάεσσαν Eustath. et Strabo. Hesvch. utrumque"

ἀμύμονος ὁ. "-ονα ϝῷ" and "ἀμύμονος Athen. p. 185"

15. ἐπειδή. "Εππ"

15—20. Bracketed. $d\theta$ ετοῦνται hi quinque, inserta ab Aristarcho ex Iliad. Σ 604, Athen. lib. 4. qui v. 19 legit ἐξάρ-χοντος" Athenaeus v 180, 181 (Ludwich).

32. "Fòs"

38. "γρ. ἐπισπέσθαι. Apoll. σχολ. 1, 893 ut Il. $\bar{\nu}$ 495 ἐπισπόμενον ἑοῖ αὐτῷ" (Apoll. Rhod.)

43. "Athen, lib. 4. Αὐτοὶ δ' εἰσῆλθον" Athenaeus v 179 (Ludwich).

57, 58. Bracketed.

60 "σίτου δ' ἄπτεσθον. Ath. lib. 5" v 188 (La Roche).

- 61. $\delta \epsilon i \pi \nu o \nu$. "an $\delta i \rho \pi o \nu$. γ 497, δ 213. 194" γ 497 is quoted to shew the time of day.
 - 72. καὶ δώματα. "κατὰ 46"
- 74. "Sic Lucianus Περὶ κάλλους. Athen. lib. 5 Seleucus legit, Ζηνός που τοιαῦτα δόμοις ἐν κτήματα κεῖται. Illud ab Aristarcho. Idem ex illo Eustath."
- 84. "Strabo p. 41. Zeno Stoicus legebat σιδ—ἄραβάς τε. et p. 299 et 784. Et Eust. Etym. M. Crates legit ἐρεμνοὺς hoc est Indos. Et Eustath. 'Αρίσταρχος ἐρεμνούς'"
 - 87. οὕτε ἄναξ. "οὕ τι 163"
- 89. "Hesyc. Νασαι, προβαλεῖν, ἐπηέτανον γάλα νασαι, ἡ ρεῖν. vide Ναύει" Ναύει, ρέει βλύζει. Hesych.
- 90. ἔως ἐγώ. "ἔως ποτ' που ἄρ'" i.e. insert either ποτ' or που or ἄρ'.
 - 116. "χειρεσιν αμφοτέρησι"
 - 120. ἔως ὅ. "ὅ γε"
 - 121. Έλένη. " εελ"
 - 122. εἰκυῖα. " τει"
 - 126. δάμαρ. "αρς" (δάμαρς, δς κ.τ.λ.)
 - 128. δώκε. "ἔδω"
 - 130. αὖθ' Ἑλένη. "αὖ ϝε"
 - 131. χρυσήν. "σέην"
 - 137. "ή γε γέπεσσι"
 - 148. etokeis. " Fet"
- 159. τὸ πρῶτον ἐπεσβολίας. "τὰ πρῶτα ϝεπ. Il. B. 275" Then he crosses this out and corrects ἐπεσβολίας to ἐπιστομίας. "Eust. Ζηνόδοτος ἐπιστομίας, ὅς φασιν οἱ σχολιασταί"
 - , 160. "Fws"
- 183. ὑφ' ἴμερον. "Arist. Rhet. 1, 43. ἐφ' ἴμερον" (Rhet. 1, xi. 12, but modern editors read ὑφ' in Aristotle also.)
- 208. γεινομένφ. "ναμ", i. e. γειναμένφ. "Eust. ad locum et η p. 281 τινèς γεινομένφ hic γεννῶντι" (η 198)
 - 215. "Hes. Τηλεμάχω καὶ etc."
 - 220. eis olvov. "es rol"
- 221. "Hesyc. "Αχολον etc—ἐπίληθον. Dio Chrys. Or. XII ἐπίληθες. Et Clemens Alleg. Protrep. Plut. vita Hom." These passages are not referred to by La Roche or Ludwich, except that from Plutarch.

226. δηϊόφεν. "όρω"

229. "Theoph. 9, 15, τόθι πλείστα φύει et 231 τετυγμένα" Read 230.

231. "leg. Ἰητροί 729" and in margin "οι—οι" (ἰητροί δὲ ξέκαστος ἐπιστάμενοι for ἰητρὸς δε ἕκαστος ἐπιστάμενος).

247. "ἐρέϊσκε"

248. "vide Hesych. $\delta\varsigma$ $o\dot{v}\delta\acute{\epsilon}\nu$ " and "Hes. $\delta\varsigma$ $o\dot{v}\delta'$ $\acute{\epsilon}\nu$ \tauolos $\check{\epsilon}\eta\nu$ " i.e. corr. Hesych. to $o\dot{v}\delta\acute{\epsilon}\nu$.

258. "Hesyc. $\kappa a \tau \hat{a}$ $\delta \hat{\epsilon}$ $\phi \rho \acute{\rho} \nu \iota \nu$ etc. et $\phi \rho \acute{\rho} \nu \iota \nu$ " i.e. Hes. quotes this line under both $\kappa a \tau \hat{a}$ $\delta \hat{\epsilon}$ ϕ . and $\phi \rho \acute{\rho} \nu \iota \nu$.

277. κοΐλον. "Hesyc."

287. "Hesyc. Ἐπιμάστακα etc." to be corrected to ἐπὶ μάστακα.

319. "Hes. πλείος—'Ανδρών δυσμ. π." for δυσμενέων δ' ἀνδρών πλείος. Not in La Roche or Ludwich.

322. " 7 92"

338. ἔπειτα ἐήν. "τ' ἄρ'" i.e. ἔπειτ' ἄρ' ἐήν.

343. "Hes. φιλομηδιάδης" Not in La Roche or Ludwich.

348. πάρεξ εἴποιμι. "εκ τει"

352. ἐπεὶ οὔ. "ὅ τ'" (ὅ τ' οὔ.)

356. ἄνευθ' ὅσσον τε. "θεν ὅσον κε"

358. "Strabo p. 337 $\epsilon \pi i$ " for $a \pi \delta$. Not in La Roche or Ludwich.

361. "άλιτάεες"

363. καί νύ κεν ήια πάντα. "κε πάντ' ήια"

380. "469"

404. " Άλοσύδνης, της θαλάσσης ύδωρ. Hesyc. dele ύδωρ"

407. ἀγαγοῦσα ἄμ'. "σ' ἄρ' " (ἀγαγοῦσ' ἄρ' ἄμ'.)

408. σὐ δ' εὖ (sic Steph.) κρίνασθαι. "δέ τ'" in margin (δέ τ' εὖ); at top of page "fo. σὺ δ' ἐῢ κρι. recte"

416. αὖθι δ' ἔχειν. "κὰδ δ' ἐχέμεν" (κὰδ δ' ἔχειν Eust.)

417. ὅσσ' ἐπὶ γαῖαν. "Proclus in Polit. Plat. p. 38 ὅσσ' ἐπὶ γαίης" Not in La Roche or Ludwich.

421. ἴδησθε. "an θα" and "HLM ἴδηαι"

438. "Etym. Μ. γλαφυρός—διαγλάψασ', sed in γράμμα habet διαγράψασ'"

454. δ' αίψ' ιάχοντες. "δὲ ριά"

461. "με γέπεσσι"

475. τ' ιδέειν. " τι"

484. μιν έπεσσιν. " τέπεσίν μιν" and under this " τε τέπεσσιν"

511. Bracketed, after note of Eustathius.

513. πότνια "Ηρη. " εή" (εήρη)

524. είδε. " ρει"

534. οὐκ εἰδότ'. "οὐ τει"

543. μηκέτι 'Ατρέος. "τ' ω 'Ατρ" and under this "μή τί μοι"

556. δ' ίδου. " τι"

568. "Pind. σχολ. ἀνίησι παραψυχὴν ἀνθρώποις"

577. πάμπρωτον ἐρύσσαμεν. "τα εε"

588. "τ. 192"

596. κέ μ' οἴκου. "με τοί"

607. "Strabo 454 pro ίππήλατος habet εὐδείελος"

613. " an leg. δώρον? Eust. Δώρον δ' ὅσσα, δύναται διχώς γράφεσθαι δώρον ἢ δώρων"

649. ἐκών. "β 133 ἐγώ"

652. "Recte $\eta\mu\dot{\epsilon}as$, Inter nos. Vide Od. π , 419. Male Barn. $\dot{\nu}\mu\dot{\epsilon}as$ "

654. Μέντορα "γ" ηὲ

669. καὶ εἰκόσ'. "ἐεί"

670. αὐτὸν. "αὖτις. Iliad. a. 27"

672. ναυτίλλεται. "λητ'"

682. η εἰπέμεναι. " εειπέ" or "η εειπεῖν"

698. μ εῖζόν τ ε. " τ ι. ε, 187. β , 32, 44, 144" The last appears to be a mistaken reference.

704. τω δέ οἱ ὄσσε. " τω" apparently. τοι?

706. ὄψε δὲ δή μιν ἔπεσσιν. " τε τεπ" or "δέ μιν" (ὄψε δέ μιν τεπέεσσιν).

712. οὐκ οἶδ'. "οὐ ϝοῖδ'"

727. "ε, 18"

740. δδύρεται. "ρητ'"

744. ἡ ἔα ἐν μεγάρφ. "fo. "Ηδεα γ'"

758. γόον. "χόλον" or "κότον"

762. κλῦθί μοι. "μευ"

772. οὐκ ἴσαν. "οὐ ϝί"

775. πάντας. "τες"

793. ἐπέλλαβε (sic Steph.) "κ, 31. ν, 281" (ν 282).

796. "δὲ ϝέϊκτο"

800. εἴ πως. "Εΐως ζ, 80"

802. "Hes. παρά κληίδος ίμάντα"

805. οὐδὲ ἐῶσι. "οὐδ' εἰῶσι"

809. "Hesyc. 'Ονειρείησι πύλησι etc."

811. πώλε'. "πώλεαι"

812. "κέλεαι ε, 174"

831. τε ἔκλυες. "τ' ἄρ'"

IPHIGENIA AND EKATOMBH.

Iphigenia.

It is a trite observation that the sacrifice of Iphigenia is unknown to Homer, though presumably the Iphianassa of the ninth *Iliad* is to be identified with her, as she certainly was by Lucretius. The obvious conclusion to be drawn is that the story arose at some time between Homer and Aeschylus, and I felt no trouble about this until I read Prof. Robertson Smith's brilliant work on the Religion of the Semites. There (p. 383) occurs the following remark. "The Greeks in like manner commenced their wars with piacular sacrifices of the most solemn kind; indeed, according to Phylarchus, a human victim was at one time deemed indispensable; but this probably means no more than that the offerings made on such an occasion were of the exceptional and sacrosanct character with which legends of actual human sacrifice are so frequently associated. One illustration of Phylarchus's statement will occur to every one, viz. the sacrifice of Iphigenia; and here it is to be noted that, while all forms of the legend are agreed that Agamemnon must have committed some deadly sin, before so terrible an offering was required of him, there is no agreement as to what his sin was. It is not therefore unreasonable to think that in the original story the piaculum was simply the ordinary preliminary to a campaign, and that later ages could not understand why such a sacrifice should be made, except to atone for mortal guilt."

After careful consideration I entirely agree with the views here stated or implied (1) that all human sacrifice is a substitution for sacrifice of a divine animal (or perhaps plant), the primitive idea of a sacrifice being a communion with the totem god by partaking of its body and blood, for which I must refer the reader to Prof. Robertson Smith's book, (2) that the particular legend of Iphigenia was derived from a piaculum before war.

This being so, how is it that a legend so archaic in its character that Aeschylus did not understand it was unknown to Homer¹? Had it been modern in character, we could easily see that it might be a late developement; that idea is forbidden by the story itself.

It is noteworthy that Homer, though he knows nothing of the sacrifice, yet does represent the Greek fleet as sailing from Aulis, and as offering a sacrifice there before starting on the expedition, with omens which at once recall to mind the omens there related by Aeschylus. (B. 303 seqq.) We have then the legend of the Greek fleet at Aulis and sacrifice there before the war on the one hand, on the other we have a legend from Aulis of a human sacrifice connected with a deer in some way. If the two were originally distinct, what more natural than that they should have been afterwards combined together in one story? And that they were originally distinct is clear from the consideration, that the legend of human sacrifice is manifestly extremely ancient, and yet that Homer does not connect it with the Trojan war.

This amalgamation of distinct legends is one of the most familiar and most troublesome features of mythology. There is scarcely a god of Greece who is not pieced together out of half a dozen animals and local gods, and whose attributes are not derived from a number of local and contradictory tales.

What then was this original legend of sacrifice at Aulis? When we look at the account of Aeschylus we find that two eagles, symbolizing the two Atridae, slay a pregnant hare and thereby give an omen that Artemis is wroth with them; to turn away her anger Iphigenia is sacrificed. Why then was Artemis angry? It is useless to try and find out from Aeschy-

That it was unknown to him seems Iphianassa as alive; otherwise his clear from the fact that he represents silence would not go for much.

lus; like Pindar or Herodotus on similar occasions he prefers not to tell us. But what Aeschylus, with great gain, chose to leave wrapped in the gloom of the thunder cloud, this Sophocles with singular frigidity has dragged into the light of day; he tells us plainly that it was because Agamemnon had killed a stag sacred to Artemis! There is a reason for you! However the mythologist may be thankful when the reader of poetry is disgusted. And the later (if later) story which substitutes a deer for Iphigenia again shews the same thing, that the sacrifice of Iphigenia is closely connected with a deer sacrifice.

Now it is a perpetual feature in sacrificial rites to find an animal sacrificed as a man; I need only quote the famous instance of the bull at Tenedos which wore a cothurnus on its foot and represented a human victim. Some sacrifices were especially sacred; they were made generally at a yearly festival, and the identification of the victim with a human being only marked their peculiar sanctity. We may fairly then guess that the sacrifice at Aulis was a very holy sacrifice of a deer, which, as so often, was said to be a human being by the common confusion of ideas among early peoples. For the deer and its worshippers are all members of one kin, they are all deer or commonly the deer are men. This deer would be originally itself the god and its worshippers would eat it as a sacramental rite; then it would be connected with the worship of one of the higher deities when they became popular; in this case it was connected with Artemis. When the idea that the animal itself was the god became too absurd, because the totem system and the ideas derived from it were obsolete, the deer became simply an offering to the new anthropomorphic goddess, but, as with the bull at Tenedos, its life was regarded as the life of the tribe and itself as in some sort a human victim1. Hence the idea that it was a substitute. For what? The mythologist looked round him; he saw there at Aulis the fleet starting for the Trojan war, and solemn sacrifice being offered; he naturally said that this holy sacrifice of the deer was a commemoration of that ancient occasion. And the deer being human also, he naturally concluded that at the original sacrifice

¹ See Religion of the Semites 343 etc.

the victim was actually human. Could more proof be required? Agamemnon had manifestly offered a human victim, and as in the Hebrew myth of Jephthah or the common Semitic offerings to Baal-Melek, the most efficacious victim was of course his own child. Now Homer gave him four children; Orestes could not be taken, so the choice had to fall on one of his three daughters, and Iphianassa was chosen, probably as supposed to be the oldest¹.

So it was that Homer knew nothing of the story which Aeschylus and Lucretius have immortalized in verses of such heart-piercing beauty; "tantum relligio potuit suadere—poetis."

έκατόμβη.

It is to Prof. Robertson Smith again that I owe the hint which led to this note. "The lexicons apply the name fara'... also to the sacrifice of one beast in a hundred, which is what the scholiast above cited understands by the 'atira." (page 210 op. cit.) Having long felt much dissatisfied with the notion that a "hecatomb" in Homer could have ever had anything to do with a hundred victims, I gladly seized on this; why should not $\epsilon \kappa a \tau \delta \mu \beta \eta$ also mean "the hundredth victim"?

Let us first see on what the traditional idea is based. Apparently, if one may trust Ebeling, on nothing but Byzantine etymological conjecture! Thus Hesychius explains the word as $\theta \nu \sigma i a \pi \sigma \tau i \mu i \nu i \kappa a \tau i \nu \beta o i \nu i$, and the Et. Mag. supplies the alternative $i \pi i \nu i \nu i \nu i$ $i \nu i$

To turn to the Greek usage, we find that nowhere does Homer speak of a hundred animals being sacrificed. In γ . 59

Brauron, not Aulis. At Brauron she seems to be a bear-goddess.

¹ It appears from Schol. Aristoph. Lysistrata 645 that another version connected the Iphigenia legend with

indeed, at a very solemn occasion when all Pylos had met together to celebrate their bull-feast to Poseidon, eighty-one bulls are offered up. In Ψ. 146, say the lexicons, there is a hecatomb of fifty rams; I deny it, Homer speaks of "a sacred hecatomb and fifty rams," so that the two sacrifices are distinct. The next highest number is only twelve (Z. 115 collato 93), and they unfortunately are described as έκατόμβας not έκατόμβην, so that only six at most can be allowed for a single hecatomb there. Would you not say from this passage that a έκατόμβη was a victim? However I do not think that έκα- $\tau \dot{\rho} \mu \beta \eta$ can ever be shewn to be only a single victim, and it certainly over and over again includes several. But of all the many passages in which the word occurs only y. 59 can be quoted to shew that it meant anything extraordinary in point of number; sacrifices of very few animals are continually called Surely the Homeric usage is of weight in "hecatombs." deciding the question if anything is.

How a hecatomb differed from an ordinary slaughter of a beast for food, which also appears to be in its origin a sacrifice invariably (e.g. £. 74, and compare Robertson Smith, p. 263), may be easily gathered from comparison of the Homeric instances. These are first propitiatory, as A. 315 etc. to avert the plague, Z. 115 to turn away the anger of Athena from Troy, γ. 144, δ. 582, λ. 132 copied in ψ. 279. Secondly solemn feasts at stated seasons, as especially Hymn xxxiv. 12; compare a. 25, the solemn feast of the Aethiopians to Poseidon, copied in Ψ. 206, in y. 59 a very solemn feast of all the Pylians to Poseidon, in v. 276 the feast day of Apollo in Ithaca. Thirdly hecatombs are promised to the gods if they will help in any definite undertaking, as Δ. 102, 120, copied in Ψ. 864, 873, or Ψ. 146 when we hear that Achilles had offered a hecatomb to Spercheus if he should return safe, p. 50, 59: so at the beginning of a great undertaking, as at Aulis, B. 306, 321; so Menelaus ought to have offered hecatombs before starting back for Greece, δ. 352, and the Greeks on building their wall, H. 450, M. 6. Fourthly as thanksgiving at a harvest feast, I. 535, to all the gods. The only cases that do not come under these heads definitely are ϵ . 102, η . 202, ν . 350, τ . 366, which are all vague, but do not appear to refer to ordinary sacrifices; as for Θ . 548 it is extremely doubtful whether it ought to be printed in the *Iliad* at all, and there scarcely seems sufficient reason there for hecatombs.

Now it is on just such occasions as these that tithes, (taking the word to mean selected victims, not necessarily one in every ten), are offered to the gods. At the same time such occasions are just those on which a specially valuable sacrifice would be offered, and therefore a hecatomb would easily come to imply a great number of victims, whence by false etymology a hundred. At least Clisthenes sacrifices βοῦς ἐκατὸν in Herodotus vi. 129, which looks as if so early as this ἐκατόμβη was supposed to mean a hundred oxen. Even in Homer we have already found eighty-one sacrificed at a time, so that there was not much further to go. We can now see that the ordinary explanation-" properly an offering of a hundred oxen, but even in Hom. the word has lost its etymol. sense, and come to signify a great public sacrifice" L. and S.—is exactly the wrong way round. Originally a sacrifice of the hundredth animal, hence any particularly solemn offering, it ended by false etymology in becoming a sacrifice of a hundred oxen.

Let us go back to the quotation from Hesychius which I left interrupted above. $\pi o \tau \grave{\epsilon} \ \mu \grave{\epsilon} \nu \ \acute{\epsilon} \kappa a \tau \grave{\delta} \nu \ \beta o \hat{\omega} \nu$, says he, $\pi o \tau \grave{\epsilon} \ \delta \grave{\epsilon} \ \beta o \grave{\delta} s \ \kappa a \ifmath{\lambda} \ \pi \rho o \beta \acute{a} \tau o \nu \ \kappa a \ifmath{\lambda} \ a \if$

ARTHUR PLATT.

ON THE MANUSCRIPTS OF AESCHYLUS.

It is now a commonplace of criticism that the first step towards the restoration of the text of any author must be the determination of the genealogical relation, if any, obtaining between the manuscripts which contain his works. The different traditions are thus distinguished one from the other, the principal manuscripts of each tradition regarded as authorities, to the exclusion of all others; it often happening that these in their turn can be referred to some lost archetype, which, in so far as it can be reconstructed from their evidence, becomes the basis of criticism. In this procedure, since historical testimony fails us, our arguments must be based on the discrepancies in reading of the manuscripts under consideration. Dindorf would seem to deny this (pref. to Teubner's edition p. VII, 'quo argumento solo quum non multum efficiatur' cet.), but as I have been unable, and in truth not very anxious, to obtain sight of his arguments and method, I have been fain to content myself with the following rules; which, I believe are those adhered to by Lachmann and Madvig, the masters in this department of criticism.

- 1. When one manuscript agrees with another not only in the more important errors, but also in such minutiae as misspellings, wrong division of words, etc., and only differs from it to present readings which are easily seen to be either corruptions or blundering attempts at correction of its readings; then we are fully justified in regarding it as a copy of the latter.
- 2. When two manuscripts agree in many of the more important, and even in some of the less important, errors, but

present a fair number of discrepancies which cannot be referred one to the other as to its original, but can be regarded as variations of some common original reading, then the manuscripts are to be looked upon as descendants, direct or indirect, of the same archetype.

3. But when the two manuscripts differ to such an extent that it is impossible to derive their readings either one from the other or both from a common source, then we can only consider them representatives each of a tradition too different from the other for us to discover their original point of divergence.

With the aid of these rules we shall examine the discrepancies between those manuscripts which contain the tragedies of Aeschylus.

§ 1.

The prevalent opinion, which I venture to call in question, is that the manuscript in the Laurentian library at Florence XXXII 9, the well-known Mediceus, is the original of all others now in existence, that the variations which these present are due either to sleepy copyists or to Bentley's bungling tinkers; and that even when the latter manuscripts present the true reading, it is due merely to a grammarian's guess a little more happy than usual. This theory, announced by Burges in 1821, has received the support of great names; Wilhelm Dindorf and Cobet have given unreserved assent to it, Kirchhoff regards it as 'extra omnem dubitationis aleam positum,' Wecklein after long doubting has at last entered the fold, and Dr Verrall, if not so certain of its absolute truth, has at least bound himself to this theory by basing the text of his brilliant edition of Aeschylus entirely on the Mediceus. The opponents are few: their efforts have been merely directed to showing 'non omnia pendere ex libro antiquissimo, sed etiam ceteris codicibus aliquid tribuendum esse' (Weil pref. to Teubner's ed. p. VI); the nearest approach that I know to a definite statement of a counter-theory being M. Haupt's ambiguously-expressed opinion

in his preface to Hermann's posthumous edition p. IX, 'generis a Mediceo libro diversi communione tres distant codices'; these three being the well-known Florentinus, Venetus, and Farnesianus. In the face of these attempts it is no wonder that a theory expressed with such definiteness of statement and such confidence of iteration as the common theory is, should have won the day; and therefore it is that in the absence of some better champion I take it upon myself to challenge the prevalent opinion.

The lacunae existing in the various manuscripts do not help us very far towards a settlement of the question. It is true that the omission by the manuscripts G (codex Guelferbytanus), C (codex Marcianus), and R (the manuscript of Robortello) of vv. 323-10501 and 1159-1673 of the Agamemnon and the opening of the Choephori, verses formerly present in M but now lost through mutilation of that manuscript, proves the former to be late copies of the latter. But that B (codex Bessarionis) possesses 360 verses of the Agamemnon, that F and N (Florentinus and Farnesianus) possess the whole of that tragedy, and that V (Venetus) formerly possessed it in full, though vv. 46-1079 are now missing, does not prove these manuscripts not to have been copied from M before its mutilation; nor does the omission by FV and N of vv. 587-647 and 797-826 of the Eumenides, while proving them to be copies of one and the same original, remove the possibility of that original being a copy of M. We must, therefore, if we are to gain anything definite, turn to the more ordinary discrepancies. Our field of inquiry is narrowed by two circumstances: firstly, as the greater part of the manuscripts contain merely the Prometheus, the Persians, and the Seven against Thebes, as they have passed through the hands of late Byzantine correctors, they must naturally be left out of count until we have considered the evidence of those manuscripts which present a clearer tradition; secondly, of these manuscripts (FVN, B) the readings are fully reported only in the Agamemnon (by Hermann, Kirchhoff, Wecklein) and the Eumenides (by Hermann), while in the other plays we have

¹ I adopt Wecklein's enumeration.

only rare mention of their readings scattered through the vast mass of worthless variants which disfigure the pages of Hermann's second volume. It will therefore be granted that our only possible course, if we are to arrive at satisfactory results, is to analyse the evidence offered by the Agamemnon and Eumenides, and to interpret the few recorded variants in the remaining tragedies in the light of the results obtained by that analysis.

To examine the case in its proper order, we shall first of all take those readings which show the manuscripts to be all of the same family; namely those errors which are common to all of them, and which in the Agamemnon are the following: 69 ύποκλαίων, 91 δώροις, 103 λύπης φρένα, 111 δίκας πράκτορι, 131 ἄτα, 165 τόδε, 170 οὐδὲν λέξαι, 212 τί πῶς λιπόναυς τε, 246 αίωνα, 250 τὸ δὲ προκλύειν, 275 οὐ δόξαν, 282 ἀγγέλου, 1079 καὶ πεδορραντήριον, 1080 μαρτυρίοις, ἐπεπείθομαι, 1103 $\tau i \gamma'$, 1109 $\mu \epsilon$, 1144 $\gamma \dot{a} \rho$ oi, 1146 τ' . It is of course evident that this consensus leaves it entirely undecided whether M or some lost manuscript is to be regarded as our archetype, and the same is to be said of the following passages where the manuscripts differ from one another: 2 8' Mr1 B, omitted by FVN; 26 σημαίνω Mr, σημανώ B FVN; 29 ἐπορθριάζειν Mr Β, ἐπορθιάζειν FVN; 40 πριάμω Mr B, πριάμου FVN; 80 τρίποδας Μr Β, τρίποδος FN; 94 χρίματος Μr Β, χρίσματος FN; 118 οί F, omitted by Mr B; 128 λογοδαίτας Mr B, λαγοδαίτας FN; 129 ἀρχάς Mr B, ἀρχούς FN; 146 ά FN, omitted by Mr B; 152 των FN, omitted by Mr B; 161 γάρ Mr B, omitted by FN; 167 οἴκοις Mr B, οἴκος F; 1080 μὲν FVN, omitted by Mr; 1132 ἐπεγχέασα Mr, ἐπαγχέασα FVN. It is here possible to explain the readings of B FVN as perversions or corrections of the readings of M, it is equally possible to explain them as errors or conjectures for the readings of the archetype of M, and that is all that can be said: these variants, considered alone, do not compel us to interpret them one way rather than the other, and depend for their explanation on passages where the evidence is more dis-

¹ By this symbol are denoted the remaining manuscripts.

tinct. We next come to a few passages where the differences between the manuscripts are peculiar enough to cause doubts concerning the ordinary opinion: 122 ἐρικύματα φέρματι Mr, έρικύμονα φέρματι Β, έρικύμονα φέρβοντο FN; 266 συνορθόν Μr Β, σύναρθρον FN; 298 ύπερτελής Μr Β, ύπειρ έλης FN; 300 χρυσοφεγγές Mr FN, γλυσοφεγγές Β; 1072 εἰ σὺ μὴ τόδ' Μr, εί σὺ τὸ μήδ' F; 1079 ἂν εύρήση Μr, ἐφευρήσει FN; 1081 τάδε Mr, τὰ FVN which Dr Verrall confesses to be strange, remarking that 'It would almost seem as if they (i.e. FVN) must in this place have been guided by some note or tradition independent of M, which has now disappeared'; 1144 περε-Βάλοντο Mr, περιβάλοντες FVN; 1153 έχεις Mr, έχη FV. Still there is no logical compulsion in any of these readings towards one theory rather than another, and they all remain έν μεταιχμίω, to be decided upon by the remainder of the evidence. And this latter is against the current opinion. The following examples are enough to decide: 6 αἰθέρι Mr FVN, έν θέρει (i.e. ἔθερι) B; 39 αὐδῶ κού Mr FVN, αὐδῶν οὐ B; 82 ήμερόφατον Mr B, ήμερόφαντον FN; 112 τὰν γᾶν Mr, τάγαν B FN; 156 απλοίας Mr B, απλοίδας FN; 165 απέκλαιξεν M, απέκλας ξεν Β FN; 322 τόγε σκήπτει Μ, τόδε σκήπτει Ε, τόδ' ένσκήπτει Β; 1079 μαντεύει Μ, ματεύει FN; 1089 άλκά Μ,

ἀλκὰν FVN; 1151 μελοτυπεῖς MV, μελοτυπεῖς F, μολοτυπεῖς N. The fact that these variants are due to uncial writing and to the uncial compendium for ν fixes their source as earlier than M and inclines us to consider B FVN not as copies of M, but as derived from the same archetype as the latter. This opinion is confirmed by variants evidently due to a double reading in the archetype. Two of these stand out pre-eminent. In 143 M has $\pi \tau \acute{\alpha} \kappa a$, FN $\pi \tau \acute{\omega} \kappa a$, B $\pi \tau \acute{\omega} \omega \kappa a$, the original being

πτακα, and the combination of these two readings in B with the uncial compendium for ν precluding the supposition that they existed together first in some copy of M from which B FVN were derived. In 101 M has φαίνεις, B φαίνει, FN φαίνουσ'. I believe that the reading of B is correct and that the passage should thus run:

101 ἀγανὰ φαίνει
95 μαλακαῖς ἀδόλοισι παρηγορίαις,
102 Ἐλπὶς, ἀμύνειν κτλ.

v. 95 thus at last giving a satisfactory sense. The origin of the variants is thus clear. $\phi a'ivov\sigma'$ was written to avoid the hiatus¹, and the σ being written slightly lower than the rest of

the letters, thus: $\phi_{\text{AINEI}}^{\text{OY}_{\text{C}}}$, was taken by the scribe of M to belong to $\phi a \hat{l} \nu \epsilon \iota$. The discrepancy must here again be referred to the archetype of M and not to a copy of the latter. Of the others the confusion existing in all the manuscripts as to the reading of v. 120 ($\pi a \mu \pi \rho \hat{\epsilon} \pi \tau \iota \iota \iota$) MB, $\pi a \mu \pi \hat{\epsilon} \pi \iota \iota \iota$ e $\hat{l} \nu$ e

IN N) indicates something like παμπρεπτοισενελραις, and the confusion in M itself as to the τ in παμπρέπτοις refers us back again to its archetype for the origin of the variations. In 146 Dr Verrall explains the ἀέλπτοις of M as due to misunderstanding of a note λείπει τὸ λ referring to ἐόντων, and remarks 'M has ἀέλπτοις but its archetype had ἀέπτοις, like F': this we can believe, but it is scarcely credible that the scribe of F came by the true reading unless he had access to the archetype By happy blunder he could not have written αέπτοις, nor would he have hit upon so rare a word by conjecture; he would have more likely guessed λέπτοις as some have since done. In 48 where M has κλάζοντες, FN κλάγξαντες, it is not easy to believe the latter reading a corruption or correction of the former. The double readings in 79 (τίθιπεργήρως M, τόθιπερηγήρως FB, i.e. ő written above τί in the archetype), in 103 (θυμόφθορον ΜΒ, θυμόβορον FN), in 1131 (ταλαίναις φρεσίν Μ, φιλοίκτοις ταλαιν' φρεσίν FV, φιλοίκτοισι φρεσίν Ν) can hardly have arisen at a later date than that at which M was written, and not being in M itself, must have been in its

archetype. In the cases of v. 17 (ἐντέμνων Mr, ἐκτέμνων F)

¹ This of course was caused in the usual way. V.95 (or 101^b) was omitted in copying, then written in the margin,

and afterwards inserted in the text in the wrong place.

and v. 64 (ἐρειδομένου Μ, ἐρειπομένου F, ἐρειπομένου N) it seems more reasonable to refer the variants to double readings in the common archetype of M and the other manuscripts due to annotation from some codex representing a distinct tradition, than to seek to explain them by the clumsy theory that they are changes (consciously or unconsciously made by later copyists) of the reading of M. The few following variations depend on the former for their explanation: 98 αἰνεῖν Μr Β, εἰπεῖν FN; 275 σιγώση Mr Β, σιγῶντι FN; 283 φρονοῦντος Mr Β, φρονούσης FN.

It may be owing to a peculiar denseness on my part, but I utterly fail to see how the differences in reading between M and B FVN can be explained on the hypothesis of the latter being copies of the former. Rather, seeing that the manuscripts in question agree in certain errors, but diverge occasionally from each other in such a manner as to indicate a common original, the only course I perceive left open to me according to the rules laid down at the beginning is to regard them as descendants of the same archetype. They divide into three classes M, B, and FVN: the close relationship of FVN having been already seen, and the independent standing of B being proved by the fact that it sides now with M against FVN, now with the latter against M, and also by its possessing readings peculiar to itself such as those quoted above from vv. 101, 122, 143, 300, and 322. M I regard as a direct copy of the archetype, FVN are of course indirect descendants of it; the exact position of B is difficult to determine, though its reading in v. 143 would lead one to look upon it also as an indirect copy.

In the Eumenides it would be sheer waste of time and space to give all the evidence. There are of course a great many variations which prove nothing either way, and which the reader can easily discover for himself if he chooses to undertake the thankless task. I confine myself to those which support my theory. Of these the following are due to uncial writing: 46 λέχος Mr, λόχος FVN; 172 βρότεα Mr, βρέτεα FVN; 230 ἄγειν Mr, ἄγει FVN; 389 διχοστατοῦτ Mr, διχο-

στατοῦντ' FVN; 330 μέλος Mr, μένος FVN; 405 τόκοις Mr, τέκνοις FVN; 434 πένη Mr, πέλη FVN; 453 καθαιμάξουσι μοθέλογ βοτοῦ Mr, καθαιμάξουσιν όθνείος βροτοῦ FVN (where the false division in M points distinctly to the uncial source of the error); 479 εὐπέμπελον Mr, εὐπέπλον FV (this being a case of lipography complicated with the uncial compendium for ν); 545 ἀτίσης Mr, ἀντίσης FVN; 654 ἀσθμαίνω Mr, ἀσθμαίνων FVN; 705 οὕτις Mr, οὔποτ' FVN; 882 κανοῦμαι Mr, καλοῦμαι FVN; 915 πρέπτων Mr, τρέπτων FVN; 965 δομω Mr, δαίμω i.e. δεμω FVN. Of double readings there is only one which clearly shows its origin: in ν. 54 where Burges correctly wrote λίβα M has διὰ, FVN βίαν; that is, the archetype had λίλ, the scribe of M ignored the B and evolved

archetype had λιλ, the scribe of M ignored the B and evolved διά, the scribe of the other manuscript, from which FVN are capied, took the B for a correction of the λ and acutely wrote βίαν. Owing to the fact that B does not contain the Eumenides, we have no other double reading like those in Agam. 101, 143, distinctly pointing to the archetype of the three families as its source; for the following διττογραφίαι (170 μυχὸν Mr, σὸν

αίκαν FVN; 217 μόρσιμοι Mr, μόρσιμοι FV, μόρσιμος N; 431 παράνταιν...λόγου Mr, παρόντων...λόγος FVN; 438 σέβουσαι

Μτ, σέβομαι FVN and a few others less important) might have arisen in some later copy of M and not in the archetype. One variation perhaps, 275 έπωπᾶ φρενί Μτ, ἐποπτᾶ τῆ φρενί FVN, in of archetypal origin. It is rather curious that FVN have twice in this play preserved a small lacuna occurring in their original: 245 μηνυτήρος Μτ, μηνυτη ... FV, μηνυτήσιν Ν; ¼το διάτορος Τυρσηνική Μτ, διάκτορος Τυρσηνική V, and ma F with marginal note πέλει, διάκτορος πέλει Ν.

The evidence of the Eumenides thus harmonizes with that of the Agamemnon. And I find that, if I adhere to the rules which I had down at the beginning of this paper, I am compelled to reject the ordinary theory. There are many passages where the reading of FVN can be explained as a perversion of that of M. But of these passages there is none, perhaps by their very nature there cannot be any one, that compels us to

assume such an hypothesis to explain it. Rather they stand as it were ἐν μεταιχμίφ, and our decision depends not at all on such passages as these, but entirely upon passages of a different character, if such are to be found. Since then in certain passages the codices M and B present differences from the group FVN and from each other, which differences can only be explained as arising from original uncial writing or from some original double reading, we can only regard them as different offshoots of one root, a conclusion further confirmed by the independent standing of B and of FVN in other passages where they differ from M as compared with the manner in which the remaining copies differ from that codex.

As for these remaining manuscripts my silence may perhaps suffice to indicate my assent to the ordinary theory. It is certainly quite unnecessary for me to do again what has been so often done, even if it has been accomplished by a too frequent use of 'facile' 'non difficile' and 'dilucide apparet.' One however of these later manuscripts, the codex Robortelli, seems, if certain peculiarities in Robortello's text are to be taken as representing its reading, though certainly copied from M, to have contained variants due to some different tradition. Thus the following errors are explicable only by uncial confusion; Ag. 147 όλτων, 231 ταντότολμον, Eum. 46 προέθεν, 920 νέμοι, 949 τίσι; while in Ag. 1111 if Dindorf's καιρία be correct, then the καὶ διρία of R is to be explained only on the hypothesis of dittography and uncial confusion. Certain other of the more recent manuscripts offer now and then curious readings, witness the following of the codex Augustanus, Eum. 763 ὁ καὶ, 773 ᾿Αμηχάνοις παρέξομεν, 910 εὐστενοῦντας (εὐθενούντας Mr, εὐστενούντα FVN), which I owe to a collation of that manuscript with Stanley's text in the handwriting of Godfrey Hermann. But I find nothing to show that any one of these later manuscripts is to be elevated to a position equal to that of M, and acquiesce in the opinion that they are copies of that codex, with some admixture from the other two classes.

In the Prometheus, Seven against Thebes, and Persae the evidence is, as I said before, scantily reported. Hermann, while giving numerous variants from the worthless later manuscripts,

has cited B very seldom, and of the third class only V. If therefore we were to limit ourselves to these three plays, we should find very little reason for quarrelling with the accepted opinion; and it is no wonder that Martin Sorof (de ratione, quae inter eos codices recentiores, quibus Aeschyli fabulae Prometheus, Septem adv. Thebas, Persae continentur, et codicem Laurentianum intercedat. Berlin 1882) should, on this evidence alone, come to the conclusion '1, omnes codices recentiores, quibus Prom. VII. Pers. continentur, ex uno codice A manasse, 2. codicem A ex cod. Laur. descriptum esse, 3. neque in codice A, qui quas singulis locis scripturas exhibuerit e consensu codicum recentiorum videri liceat, neque in his ipsis ulla antiquioris recensionis praeter eam, quae in cod. Laur. exstat, vestigia inesse, sed quaecumque in eis aliter atque in cod. Laur. exarata sint ad Byzantinos grammaticos referenda esse.' But now that we have, by consideration of those plays where the evidence is more definite and more fully reported, arrived at conclusions different from these, the few readings of B and V recorded in the three plays may be interpreted in the light of those results, and the vast mass of later variants may be left to Sorof and his fellows to deal with as they please. There are certain discrepancies between M and VB which point to the uncials of the archetype: Theb. 122 πολύν M, πολύ V; 61 πλευμόνων Μ, πνευμόνων BV and the later manuscripts except five which have πνευμάτων; 402 δμαίμων M, ὁ δαίμων BVr, this latter reading being written above the line in M by a hand of the fourteenth century, which must have got it from some one of the later manuscripts; Pers. 45 δίοποι Μ, δίοπτοι BVR; 540 άπαλαις Μ, άταλαις V. In Pers. 583 έρανται δαιμόνια, which all other manuscripts give for the έραδαιμόνια of M, cannot possibly have arisen from the latter; on the contrary the word ἔρανται might easily have been mutilated in such a concursus of similar letters as epataidalμόνια. Pers. 909 δαμασθέντες of V for δμαθέντες of M may be 'correction,' may equally well be owing to dittography and uncial confusion. But perhaps the most striking instance in these plays is that of the verse Theb. 177 b. omitted by M but given by all the other manuscripts. Of this Weil says (pref. to

Teubner's edition pp. v, vI): 'primum quidem facile versus omitti poterat a libri Medicei scriptore inter versum 194 (177 Wecklein), quo finitur in illo codice folium 66b, et versum 196, a quo incipit folium 67^a. At eum quem reliqui libri praebent versum absurdum esse ait Dindorf. Vereor ne cupidius vir summus quam verius iudicaverit. Posse illum versum abesse non infitior, sed tamen nihil habet reprehensione dignum, immo increpationem mulierum apte claudit et absolvit. Cf. Suppl. 407-417 (412-422). Verum absurdus esse eo nomine dicitur quod orationis hiatum non explet. Audio, sed hanc ipsam ob causam eum genuinum esse statuo. Quid enim moveret commenticium illum grammaticum ut versum de suo adderet nisi quod intellegeret nonnulla deesse ad sententiarum nexum? Tum autem interpolaturus erat quae qualicunque modo lacunam illam expleret, non quae salva sententia omitti poterant. Itaque si das orationem hiare recepto versu illo etiam alterum desiderari statuendum erit. At illud ipsum non concedo. Quid iubeat Eteocles, quid vetet, quum satis declarent verba ἔνδον δ' οὖσα μὴ βλάβην τίθει, ad rem nihil desideratur; in forma orationis offendi potest, nam particulae copulativae, qua annectuntur verba κεὶ μή τις ἀρχής τῆς ἐμῆς ἀκούσεται, vix locum esse dixeris ubi ab increpatione ad minas transitus fit. Attamen nescio an latius pateat coniunctionis καί usus apud Aeschylum antiquae simplicitatis sectatorem. Cf. Agam. v. 1239 (1238), Suppl. 443 (452), 957 (968), 983 (994).' Thus far Weil, to whose statement of the case I have nothing to add. He well compares the similar instance of Sophocles, Tyrannus 800. Even Wecklein in 1872 (Studien zu Aeschylus p. 61), though regarding the verse as an interpolation, did not attribute it to a later period than that of M, but confessed 'müssen wir annehmen, dass auch jener V. (i.e. 177b) am Rande (i.e. of the archetype) gestanden und desshalb von dem sonst so sorgfältigen Schreiber des Med. übersehen worden sei.' But he has since changed his opinion1. There are certain other curiosities in

lein, on the same page, expresses the opinion that only in the Prom. Pers. and Septem have we manuscript authority independent of M, though

¹ I take the opportunity to remark in passing that the illusiveness of the evidence recorded in these three plays is well shown by the fact that Weck-

these three tragedies which are deserving of notice. Thus in Theb. 83 V and certain later manuscripts preserve the true reading $\omega \tau l$ which M has lost, and which can hardly be attributed to the happy conjecture of some Byzantine scribe: in

fact the archetype seems here to have had on, that is, ωτὶ, whence the πεδιοπλοκτύπος τί of M: again in 91 θεαινᾶν of V and certain recc. is a most unlikely error or conjecture for θεᾶν of M. It would be interesting to know whether the puzzling variant φύλφ in 171, puzzling if regarded as a later conjecture for γένει, quoted by Hermann only from some later copies, is to be found in FVN or B. That B and several later manuscripts in v. 381 offer δρμαίνων μένει for the δρμαίνει μένων of M is the ground for Frey's opinion (de Aeschyli Scholiis Mediceis 1857, p. 8) that the reading is a false one owing to a variant in the

preceding line κατασθμαίνων μένει. Again in v. 906 πάρα δ' of V for πάρεστιν δ' of M can, I think, be with more justice attributed to some older tradition than to the hand of some Byzantine bungler. The following readings from the Persae, if not decisive, are at least enough to give us pause before we subscribe to the current opinion: 140 αίχμάεντα Μ, εὐναιάεντα V; 220 τελείν Μ, λαβείν Β; 226 κάτοχος for κάτοχ' V; 260 λυπηρά λυπηρά added in B; 339 συμβολαίς V for έμβολαίς: 421 έστιοῦτο V for ὑπτιοῦτο; 444 φύσιν Μ, φύσει V (perhaps owing to the uncial φγci, cf. Agam. 6); 534 γένηται V for πρόσθηται; 539 στυγερώ B for δυοφερώ; 689 ροθιάζουτες M, δρθρίζοντες V; 715 γρόνω M, λόγω B; also the following curious omissions which are perhaps owing to later mutilation of the archetype: 68 γείτονα χώραν omitted by V; 102 φυγείν by V; 160 και by V and B; 232 γης by B; 449 δέ by B; 641 διαβοάσω by V; 643 μοι by V; 648 δ' by V; 926 φωτες by B; 931 yaias by B.

The character of Robortello's manuscript is shown by the following facts: Theb. 50 it and three other later copies give χεροῦν for χεροῦν, an evident uncial error, cf. Agam. 147; in v.

derived from the same original. Compare this with the conclusions arrived merely the same evidence! 61 it agrees with V and B in another uncial variant πνευμόνων for πλευμόνων; 75 with six of the later manuscripts it gives ζευγλήσι δουλειήσι for ζυγοίσι δουλείοισι of M; in 84 for τε χρίμπτεται it offers τ' έγχρίμπτεται; in 91 it agrees with the reading of V, θεαινᾶν; it contains the verse 177b thus τοιαῦτ' αν γυναιξί συνναίων έχοις; in 232 it gives another uncial error άταν for άγαν; in 380 it has κατασθμαίνει μένων thus adding additional confirmation to Frey's theory; 402 it reads ὁ δαίμων. In the Persae it agrees with B and V in the reading δίοπτοι in v. 45; 68 it gives χθόνα for χώραν and the converse in v. 75, followed in both cases by G; 101 for ὑπὲρ θνατὸν it offers υπερθεν; 160 it agrees with V and B in the omission of καί; 260 with B in the double addition of λυπηρά; in 449 where B omits the δέ, R places it before μόρω; in 641 it agrees with V in the omission of διαβοάσω and in the omission of μοι in 643, as in that of δ' in 648. In common with B it has a few curious transpositions, viz. 255 τὸ δὲ περσών, 500 στρυμόνος άγνοῦ, 768 ήνυσεν ἔργον. On the contrary it agrees with M against all the other copies in the reading $\tau \delta \pi \varphi$ for $\pi \dot{\alpha} \gamma \varphi$ in Prom. 20, and in verse 1039 it stands alone in the reading τέγγη γάρ οὐδὲν οὐδὲ μαλθάσση κέαρ λίταις. Its 'mixed' character is thus clearly seen, and it becomes matter for wonder that Dindorf and others should persist in the belief that the manuscript used by Robortello was no other than Mitself. The mixed character of the other copies is shown by their agreement now with M against the other two classes, now with these latter against M. Cf. Theb. 50, 61, 75, 83, 91, 171, 177^b, 381, 402, Pers. 68, 75,

Thus far are we led by a consideration of the differences in reading between the various manuscripts. I have been anxious to state the case fairly and to allow the supporters of the theory of Burges as much as could in reason be allowed them. And after this examination I cannot but think that that theory is untrue, and that the one which I have put forward accounts at any rate better for the facts. I must also say that the method by which the critics uphold the idea that the Mediceus is the source of all other existing manuscripts seems to me to be a most illusive and at the same time a most unsafe one to

build any textual criticism upon. Once we assume the existence of so-called "correctors" capable of introducing such extraordinary variants into our manuscripts as those in Ag. 183, 1131, Ram. 54, Pers. 583, Theh. 177°, etc. there is no knowing where we are to stop: the Medicens itself may equally well have come into the hands of such critics, and may represent its archetype with as had faith as, by the theory, F and B represent it. Such a theory, then, cuts the ground from under our feet and leaves us without any firm standpoint for criticism.

This however savours somewhat of abusing the plaintiff's counsel. It will be much better to hasten to give further proof of my theory.

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Karl Lachmann, in the most brilliant demonstration that I know of the relations between the manuscripts of any author, has in no small degree strengthened his theory and made the said relations clearer, by showing, from certain indications in the existing manuscripts, the number of pages and of lines in each page of the lost archetype, and by proving that certain omissions found in one class of the manuscripts could only be owing to mutilation of the archetype taking place at a date posterior to that at which the other class of manuscripts was copied from the original. Lest any stubborn defender of the theory of Burges should accuse me of having attacked him and his fellows on very slender grounds, I propose here to do for the manuscripts of Aeschylus what Lachmann did for those of Lucretius. Before setting out on this investigation I shall make two assumptions, that the tragedies followed the same order in the archetype as they do in the Mediceus, viz., Persae, Agamemnon, Choephori, Prometheus, Eumenides, Seven against Thebes, Supplices, and that in each tragedy in the Mediceus the number of lines of the same tragedy in the archetype were preserved, whether those "nes consist of one verse or of more than one.

My starting point is verse 123 of the Choephori, found in the manuscripts after 164 and transferred by Hermann to its present place. Of the correctness of this transposition there cannot, at least in my opinion, be any doubt; it remains only to explain how the error took place. Verse 124 has lost its first three syllables, an accident which was likely to happen at the top or at the bottom of a left-hand page. Assuming that it was at the former we find that 123 should have been written at the bottom of the preceding right-hand page. Now if the leaf forming these two pages was somewhat shorter than the others, and if the scribe, as was natural while it lay on the leaf below, did not notice this fact but calmly continued writing to the end of his page, verse 123 would then, instead of being written at the foot of the recto of the short leaf, have been written in the corresponding position on the next leaf; and, since it is in the Mediceus the forty-second verse from its correct position, the pages must have contained each of them twenty-one verses, the scribe having squeezed that normal number into the verso of the short leaf and having written twenty, besides v. 123, on the following page.

Let us now make another assumption, that the manuscript in which all this happened was the archetype, and then, with these data, that each page contained twenty-one verses and that v. 123 of the Choephori was the last of a right-hand page, let us restore the paging of that manuscript as far as we find it possible to do so. Working backwards from our starting point we find that verse 20 of the Choephori was the first of a right-hand page, for verse 123 was the last of such a page and 123 divided by 21 gives us 5 with a remainder of 18. We must now leave the opening of the Choephori and seek for some fixed point in the Agamemnon. This I find in the lacuna (noted by Hermann) of four anapaestic dimeters after verse 1458. I may say in passing that it is not for the convenience with which it fits into my scheme of pages of the archetype that I believe we must here mark a lacuna, but for the fact that the antistrophic responsion becomes thus simpler; and I may also remark that the repetition of the ephymnia throughout this κόμμος involves assumptions

at least as questionable as that of a loss of four verses in this place. This lacuna then marks for us the foot of a righthand page, the opening verse of which was 1444. But now another question arises. The Mediceus has preserved for us only 415 lines (i.e. of the archetype, for the number of verses is considerably more), how are we then to proceed with our My suggestion is, that the Florentinus has preserved the lost number of lines, its κωλομετρία here coinciding with the στιχομετρία of the archetype. That this is more than probable I am prepared to show. Between verses 322 and 1051 the Mediceus has lost a whole quire of sixteen pages. Of the following quire four pages have been preserved, containing each of them 47 lines. Now supposing that each page of the lost quire contained 47 verses then the number of lines lost would be 752. But the number of lines in a page of the Mediceus is not a fixed quantity. Thus of the quire preceding the missing one the first, second, third, fourth, seventh, eighth, ninth, tenth, thirteenth, fifteenth and sixteenth pages contain each of them forty-three verses, the fifth fortytwo, the sixth, eleventh and fourteenth forty-four, and the twelfth forty-five. And in the missing quire it is not unlikely that the numbers so varied as to make up the sum of 756 lines. which is the number of κώλα preserved by the Florentinus between verses 322 and 1051. Our assumption then, that the Mediceus and Florentinus have between them preserved the στιχομετρία of the archetype, receives here some slight justification.

Verse 1458 was the seventeenth of a right-hand page. From 1158, where the Mediceus for the second time deserts us it is the three-hundredth verse in the Florentinus. Verses 1051 to 1158 are in the Mediceus 94 verses: then follow the 756 verses preserved by the Florentinus up to v. 323, from which in the Mediceus v. 6 is the three-hundred-and-sixteenth. Adding together 316, 756, 94, 300, and 4 (this being the number of verses lost after 1458) we obtain 1470, which being divided by 21 gives us 70, that is from verse 6 to verse 1458 of the Agamemnon are 70 pages. 1458 was on a right-hand page, consequently 6 was the first of a left-hand page. On the

preceding page were the first five lines of the Agamemnon, preceded by the three lines

'ΑΓΑΜΕΜΝΩΝ

θεράπων άγαμέμνονος δ προλογιζόμενος, ογχὶ δ ἡπὸ αἰγίςθογ ταχθείς, φήλαξ

so given in the Mediceus. Above this heading came a blank line, then the subscription accyγλογ πέρcal (so M) and the last eleven verses of the Persae. That play contains 1075 lines, the subtraction of 11 leaves us 1064. number divided by 21 gives us 50 with a remainder of 14, that is, the Persae began on the fifty-first page from that on which the Agamemnon opened. Now the Agamemnon began on the seventy-first page from that which ended with 1458 and the four verses thereafter lost; consequently verse 1458 of the Agamemnon came on the hundred-and-twentysecond page from that on which the Persae opened. But as the former was a right-hand page the latter must have been a left-hand one, that is, the Persae began on the second page of the archetype, the first according to custom having been left vacant. The seven lines preceding the first verse of the Persae were occupied by the argument; from page 3 onwards the head-lines ran as follows: Pers. 15, 36, 57, 78, 99, 120, 143, 164, 185, 206, 227, 248, 269, 290, 311, 332, 353, 374, 395, 416, 437, 458, 479, 500, 521, 542, 563, 585, 606, 627, 648, 669, 690, 711, 732, 753, 774, 795, 816, 837, 858, 879, 900, 921, 942, 963, 981 (this verse is lost, evidently owing to its position in the archetype), 1005, 1025, 1046, 1067, Agam. 6, 27, 48, 69, 90, 111, 133, 154, 175, 196, 217, 238, 259, 280, 301, 322, 343, 364, 384, 404, 421, 440, 462, 483, 502, 523, 544, 565, 586, 607, 628, 649, 670, 691, 710, 730, 749, 765, 783, 804, 825, 846, 867, 888, 909, 930, 951, 971, 991, 1009, 1029, 1050, 1071, 1092, 1117, 1147, 1169, 1190, 1211, 1232, 1253, 1274, 1295, 1316, 1337, 1358, 1379, 1400, 1422, 1444. This brings us to p. 123, ending with v. 1458, after which the Florentinus has preserved 217 verses, that is eleven pages minus fourteen verses. This brings the Agamemnon down to line 7 of page 134. Now will the long-suffering reader allow me to make another little assumption? This one is quite unessential to the matter in hand, therefore I may perhaps be permitted to make it. Hermann marked a lacuna of two verses after 1553. Now it is not more licentious to suppose that they were originally in the archetype and the Mediceus, and omitted through carelessness in that manuscript from which FVN were copied, than to suppose their loss at all. If then we add these two verses, 1664 comes at the foot of the right-hand page 133, which will sufficiently account for its mutilation, and the headlines of the eleven pages run thus: 1459, 1480, 1500, 1521, 1542, 1559, 1581, 1602, 1623, 1644, 1665.

We saw that v. 19 of the Choephori was the last of a lefthand page. This must have been p. 136, for on p. 134 were at least seven verses of the Agamemnon. But, since 42 verses are required to fill pages 135 and 136, and since for that purpose we have but 19 verses of the Choephori, we must conclude that considerably more than nine verses have been lost from the prologue of that play, as Paley saw, comparing those of the Agamemnon and Eumenides. This conjecture is supported by another consideration. Between Agam. 1158 and Cho. 10 the Mediceus has lost twelve pages and the Florentinus has preserved 517 verses. These 517 verses are exactly eleven pages of 47 verses each, leaving the twelfth page to be accounted for. This probably contained the missing portion of the prologue and perhaps also an argument, which in the archetype may have filled up the rest of p. 134. From p. 136 the pages run as follows: p. 137, vv. 20-40; p. 138, vv. 41-61; p. 139, vv. 62-81; p. 140, vv. 82-102; p. 141, vv. 103-122. Thus verse 123 should have been at the foot of p. 141, but was in reality written at the foot of p. 143. From this latter place to the end there are 915 lines, that is, 44 pages minus nine verses. The Choephori ended then with the twelfth line of p. 187, the headlines from p. 141 onward running thus: 124 (mutilated owing to its position), 145, 165, 186, 206, 227, 248, 269, 290, 311, 332, 353, 374, 394, 415, 436, 457, 479, 499, 520, 541, 562, 583, 604, 625, 645, 665, 686, 707, 728, 749, 770, 791, 812, 833, 855, 876, 896, 917, 938, 958, 979, 1000, 1021, 1042, 1063.

The remainder of p. 187 was taken up by the subscription

of the Choephori and the argument of the Prometheus. This play, containing 1087 lines or 52 pages minus 5 verses, began with the first line of p. 188 and ended with the sixteenth of p. 239, the headlines running thus: 1, 22, 43, 64, 85, 106, 127, 148, 169, 190, 209, 230, 251, 272, 293, 314, 335, 356, 377, 398, 419, 440, 461, 482, 503, 524, 547, 582, 606, 631, 653, 674, 695, 717, 738, 759, 780, 801, 822, 843, 864, 885, 906, 934, 956, 977, 998, 1019, 1040, 1061, 1085, 1112. This play offers no indications in the way of lacunae or mutilated verses, but the Eumenides, which follows, suffered mutilation in the archetype in a way which has most important bearings on my theory of the manuscript relations. The argument of this play followed the Prometheus on p. 239, the first line of p. 240 was the title

+ αῖςχήλογ ἐγμενίδες +

as it is written in the Mediceus. Το verse 584, ὅπος ἐπίστα τήνδε κύρωσον δίκην, there are, including the title, 504 lines; the double μυγμός and ώγμός of vv. 117, 120, 123 and 126 not being written in separate lines but prefixed to the following distich, while the μυγμός διπλοῦς ὀξύς of v. 129 formed one line with the following λαβέ λαβέ λαβέ λαβέ, φράζου. But 504 lines are exactly 24 pages of 21 lines each, consequently v. 584 is the last of p. 263. The following 63 verses 585—647, that is, three pages of the archetype, are missing in the three manuscripts FVN. This points to loss of those three pages at a period posterior to the writing of the Mediceus, anterior to that of the manuscript from which FVN were copied. how was it that only three pages of writing were lost? The only explanation is that the fourth was blank. When the scribe came to the foot of p. 263 he turned over two leaves at once, and thus it came to pass that vv. 585-605 were written on p. 266, vv. 606-626 on p. 267, vv. 627-647 on p. 268, while pp. 264 and 265 were left vacant. How the leaves were lost, though unessential, is perhaps 'not beyond all conjecture.' It may be that some later scribe, perceiving the error of the former one, cut out the hundred-and-thirty-third leaf, with the intention of writing on p. 264 the verses which had wrongly been written on p. 266, and through accident (these scribes, as

we all know, were a very dull lot!) cut out the hundred-and-thirty-fourth as well. He then put the two loose leaves back into the book, forgot all about them, and thus they were lost. When the next scribe came to copy that manuscript from which FVN are derived, the verses were not to be found. Happily for us the Mediceus had long been written.

The Eumenides contained altogether 914 lines, of which the first 504 were written, as we saw, on pages 240—263: the remaining 410 require 20 pages less 10 verses, and as the first of these pages was p. 266, the play finished with the eleventh verse of p. 265. The headlines ran thus throughout the whole play: title, 21, 42, 63, 84, 105, 131, 152, 182, 203, 224, 245, 268, 289, 311, 338, 372, 403, 424, 445, 466, 487, 522, 562, 585, 606, 627, 648, 668 (667 b having been lost at the foot of the preceding page), 689, 710, 731, 752, 773, 800, 827, 851, 872, 895, 916, 947, 977, 1009, 1034. Page 286 began with the heading

Υπόθεςις τῶν ἐπτὰ ἐπὶ θήβας,

which was followed by the short argument in four lines and the list of dramatis personae in three lines as given by the Medicean. With these eight lines added the play contains 930 lines, that is 45 pages less 15 lines, so that the play ran to the sixth verse of p. 330. To v. 204 there are 189 lines so that the said verse came at the foot of p. 294, where I believe that it suffered mutilation. I would, in order to supply ἐκλείπειν with an object, write άλλ' οὖν θεοὺς άλγτοςς άλούσης πόλεος ἐκλείπειν λόγος. The cause of the ordinary reading is clear: the first three letters were torn away, then some corrector, taking Toyc for the article and perhaps with a reminiscence of Agam. 351, wrote της overhead. The headlines in this play run as follows: title, 14, 35, 56, 77, 98, 121, 154, 179, 205, 226, 247, 268, 303, 334, 360, 381, 402, 423, 444, 465, 486, 507, 528, 549, 570, 591, 612, 633, 654, 675, 696, 717, 741, 777, 798, 825, 853 (874 b has been lost at the foot of this page), 875, 906, 941, 987, 1012, 1033, 1061. Whether the argument of the Supplices was written on the remaining part of p. 330 or not, I do not know: p. 331 began with the title thus given in the Mediceus: iκ ετ-ίδες ά-ις χ λογ which, with the 892 lines of the play,

makes 893 lines, or 44 pages minus ten verses; hence the Supplices ended with verse 11 of page 373, the headlines running thus: title, 29, 59, 98, 135, 173, 198, 219, 240, 261, 282, 303, 324, 345, 369, 390, 411, 440, 464, 485, 506, 527, 548, 571, 592, 613, 634, 666, 708, 734, 755, 777, 802, 842, 882, 912, 934, 955, 976, 1001, 1022, 1049, 1074. One verse in this play has suffered mutilation owing to its position, that is v. 368 standing at the foot of p. 244. The unusually extensive corruption extending through the scene between the maidens and the herald is perhaps owing to the fact that pages 364 and 365, on which the greater part of that scene stood, adhered to one another on account of moisture or some similar cause. Page 374, the last of the manuscript, was, like the first, vacant.

The reader is now probably weary of much calculation, and so am I. I do not venture to consider the above reckoning as in every particular correct—indeed I am only too conscious of its many unsure points-still I do think that in the main it is right, and that it has helped to make the principal point, namely that FVN are derived from a copy of the archetype later than M, fixed and certain. To my knowledge only one preceding critic has ventured on the task of demonstrating the number of pages in the archetype, Rudolf Merkel in his 'Aeschyli cod. Laurentiani Oxoniae typis expressi praefationis lineamenta' Dec. 1870, but his results are uncertain and reached by dubious methods. In his copy of the Oxford reprint—a book which, by the way, was of great help to me in my calculation-now in my possession, exist still the notes of his reckoning, which however, as I have no desire to ruin my eyesight by endeavouring to read cramped German handwriting, I have not given myself the trouble to decipher.

It may not be amiss at the end of this inquiry to sum up the results shortly. They are as follows: At some time during the tenth century there was brought to Byzantium a manuscript, written in uncial letters, and containing the seven tragedies of Aeschylus in the following order: Persae, Agamemnon, Choephori, Prometheus, Eumenides, Septem adversus Thebas, Supplices. The manuscript consisted of 374 pages, of which

the first and last according to custom, the 264th and 265th owing to accident, were left blank, the remaining pages containing each twenty-one verses. Of this manuscript two copies were made, of neither of which the priority can be determined: one of these now exists in the Laurentian library at Florence, desk XXXII, MS 9, of the other a copy survives in the library of S. Mark at Venice, desk XCI, MS 4. At a later time leaves 133 and 134 of the archetype were lost, with the result that in a copy made after that loss, verses 585-647 of the Eumenides were missing. This copy no longer survives, but three manuscripts derived from it are still in existence, one in the Laurentian library, desk XXXI, MS 8, another in the library of S. Mark, XCI. 5, the third in the Farnese library at Naples, I. E. 5, in all of which the said verses are wanting. Of these the last manuscript has been throughout most audaciously corrected and interpolated. The later manuscripts are copied either from any one of these three sources (mostly from the Mediceus) or from them all together, as in the case of the later copies of the Persae, Prometheus, and Seven against Thebes. manuscript used by Robortello for his edition of 1552, now lost, was a copy of the Mediceus but contained annotations from some source which I am unable to determine.

The story of the bringing of the Mediceus to Italy is well known. With regard to the codex Bessarionis, I would hazard the guess that it was brought over from Greece by that same Aurispa to whom Niccolò Niccoli owed the Mediceus; for Dindorf says (note to p. v of Teubner's edition): 'De Ioanne Aurispa Siculo comparanda Ambrosii ad eum epistola, in qua Ambrosius libros sacros ex Byzantino in Siciliam ab Aurispa transmissos memorat. Maioris momenti Aurispae ipsius ad Ambrosium epistola est, in qua scriptorum profanorum volumina ex Graecia allata Venetiis se habere scribit ducenta et duo de quadraginta...Quorum librorum pars aliqua inter eos esse videtur qui nunc in Bibliotheca Marciana servantur, inscripto "κτῆμα Βησσαρίωνος."

Tantum est. Whether the theory here set forth be true or not, and if it is true, whether it be of much use or not for the restoration of the text of Aeschylus, I now give others the

opportunity to decide. In any case the codex Mediceus remains our first authority, and the number of passages in which the other families of MSS are of use in determining the reading is by no means nearly so great as those in which we could depend upon the former alone. Still a few such passages have been pointed out above, others are easily to be found, and I am conscious of a belief, and perhaps also of a wrong-headed kind of hope, that a better collation of the other families will bring many more such to light. I must also point out certain passages wherein the reading of the second hand in M agrees with that of the first hand in the other manuscripts, and where the practical result of this theory would be to keep us from following the first hand of M as if it were, if not the whole truth, at least as much of it as we could get. I will give one instance. In Theb. 302 M has by the first hand κατά ρίψοπλου άταν ἐμβαλόντες, by the second καὶ τὰν κτλ., in agreement with all other manuscripts, including B and V. Dr Verrall follows the first hand, saying 'The preposition is adverbial and constructed with ἐμβαλόντες, quasi κατεμβαλόντες.' I do not venture to say that this is incorrect, but I would point out that the consensus of all the manuscripts would seem to indicate καὶ τὰν as the archetypal reading, and that KATA is a very easy error for KAITA.

But the matter is now off my hands, and it is probable that I shall not again return to it. It is now for others to decide concerning the truth and value of my theory; it cost me no small amount of time and labour, balanced by the interest we all find in solving a difficult problem and—why should I not confess it?—the vain pleasure arising from the (perhaps deceptive) consciousness of having been the first to find the truth where many had sought it.

CHR. BRENNAN.

PROPERT. IV. 3. 35-38.

Et disco qua parte fluat uincendus Araxes Quot sine aqua Parthus milia currat ecus. Cogor et e tabula pictos ediscere mundos Qualis et †haec docti sit positura dei.

Hoeufft conj. Dahae for dei. Rightly, I think, as regards the people meant, the Scythian Dahae, Vergil's Indomitique Dahae (Aen. VIII. 728). Mela I. 1. 13 Dahae super Scythas Scytharumque deserta. ib. III. 5 § 42 (Oxos) iuxta Dahas primum inflectitur cursuque ad septentrionem converso inter Amardos et Paesicas os aperit. This people is identified by a writer in the Dict. Geog. with the Dai of Herodotus I. 125, and this form of the gen. singular I suppose to have been written by the poet.

Then haec docti will be educti, the elevated Daan: a good word to describe the northern heights of Scythia, and perfectly illustrated by Vergil's (G. I. 240, 1)

Mundus ut ad Scythiam Rhipaeasque arduus arces Consurgit, premitur Libyae devexus ad Austros.

ROBINSON ELLIS.

ENNIUS ANN. 307-310.

Scitus, secunda loquens in tempore, commodus, uerbum Paucum, multa tenens antiqua sepulta uetustas †Quae facit et mores ueteresque nouosque tenentem Multorum ueterum leges diuumque hominumque.

Among the conjectures proposed to remove the difficulty of this passage, I do not find any suggestion that tenentem may be an error for tenentum. If this was so, Quae might be retained as accus. plural, depending on feceit, which I elicit from the facit et of the MSS of Gellius. The construction would be tenens multa antiqua sepulta quae feceit uetustas tenentum mores ueteresque nouosque, 'a store-house of much that was old and forgotten, of things done by an older generation of men who observed the customs of the past equally with those of newer times.' Multorum ueterum leges seems to be a further expansion of mores ueteresque nouosque, not only customs, but laws which went back to immemorial antiquity and in some cases were alleged to be instituted by the Gods themselves.

ROBINSON ELLIS.

SCALIGER'S UNPUBLISHED EMENDATIONS IN NONIUS (continued).

P. 267 32 (colligere) "Confligere N." So Mercier in a manuscript note in his first edition; f. confligere, and in the printed text of his second.

274 19 (convertere) "Convenire N." He adds "'(convenire) et', v.c. Scaligeri." (See Müller's apparatus.)

278 18 "Demere, demam, demere, demitur N." 'Demam' recte libri Plauti says Müller.

279 4 (persuade) "Pervade N." So Müller.

"(Haud) transeas" N.

280 2 (Caecilius) "Caelius, Sc." So Mercier in his second edition.

280 36 (in id) "Init. N." So MS ap. Barth., Quicherat.

282 2 (domina) "Dominia S."

284 16 (rationem paret) "Ratio rem valet N."

286 28, 29 (existimatio nomen) "N. existimationem meam."

(referat) " Referant N."

300 13 (cedere) "Cadere N": so Mercier in manuscript note to ed. 1, and in the printed text of ed. 2. Quicherat and Müller follow.

300 32 (quin totam purges, debelles me atque deuras) "Quin te tu purges, detergas, meque deuras N."

301 9 (nervos omnes eligat) "Nervos eliget omnes N."

302 7 (item) "Ignis N." So Brisson ap. Quich.

307 14 (ut queam) "Ut non queam S." At si, a late emendation of his, is not in these notes.

321 31 (audi) " Audio S."

322 7 (ibis) "Civis S." Civis also Delbene, in a MS note

quoted by Quicherat: Mercier in a manuscript note to his first edition, and in the notes, but not the text, of his second.

325 6 (cum isti ilico, id est in eum locum) "Cum isti (id est ivisti) ilico. Ilico, id est in eo loco. Naevius. N." ('Ilico, in eo loco,' ita scripsi, quum libri haberent 'in eo loco,' Mercier in ed. 2.)

325 32 (Sallustius Iugurtha) "Sic lego, Sallust. Iugurtha, ubi."

332 43 (sermonem satus) "Sermonem eius, Sc." ("Lego 'sermones eius." Mercier in margin of first edition: in Plauto melius 'sermonem eius' in the note in his second.)

333 1 (hoc et) "Hinc et, Sc." ('Hinc' conj. vir doctus in margine Iunii: quod ipse scripseram, Quicherat.)

335 33 (Sallust. Catil. lib. I.) "L. Cicero in Cat. primo, N." (So Mercier in a manuscript note to his first edition, and the text of his second.)

336 28 "S lacte." So in his Conjectanea p. 158: Mercier in the margin of his first edition writes ἴσ. lacte, and scribe 'lacte' in the notes to his second.

339 24 (et) "Te S." (So afterwards Passerat.)

340 25 (virtutis haec tuae artis). "S; haec virtutis tuae atque artis." (So Corpet and Müller.)

342 17 (maneas ad his etc.) "An 'abeas ab his, An te exilio mactent Pelopis ex terminis: S.S.S."

342 33 "Iacite, S." So Conjectanea p. 87.

344 13 (nescio quid non est hoc merum) "N. 'merum' hic forte pro 'mirum' positum, et sic emaculandus locus: 'Nescio. A. Quid? B. Non est hoc merum quod hic plorat."

344 33, 36 (dum miles hibernas etc.) "S. S. S. Dum miles Ibera In terra aera meret tres ex aetate quasi annos." (annos hic errat) "S. S. S. S. Annos hic terra iam plures miles Ibera Nobiscum meret." Both emendations appear in Mercier's second edition; the last also in Palmier's Spicilegium p. 167 (a. 1580).

347 31 (sequatur) "Sectetur S."

352 29 (cassam) "Caussam N."

353 35 "N.N. Coaluerunt hic duo fragmenta Sallustii, perperamque meo quidem iudicio, sic disjungenda. 'Et iam ante Iugurthae filia Boccho nupserat: verum ea necessitudo.'

Idem Catilina, 'Praeterea necessitudo, quae etiam timidos fortes facit.' Idem Iugurthae bello." (So Mercier in his second edition; Quicherat says from Nicolas Faber.)

355 18 (fere) "F. ferro, N."

355 29 "F. 'supersedeas agere, ut ne inmane' N. Tu, Dne Scriveri, judica." This must be Alexander Schryver, not Peter, who was born in 1575.

357 2 (pueri) "S. puelli."

357 9 (altais) "Achaeis S."

358 5 (haec.....domive). "Et. te S." This is quoted by Quicherat as scriptum in margine Iunii: is it then possible that the Meermann volume got into the hands of some Parisian scholar? The emendation is also written on the margin of Mercier's first edition: in his second Mercier has ac...domi te.

358 9 (non amatorem olim defensorem per eum volet) "Leg. 'nunc': 'rerum' vel 'Chaeream.'" (Nunc Mercier in his second edition.)

361 25 "Unam, S": and so again in the Catalecta.

364 7 (sed ut ipsi seu animum etc.) "Sed ut ipsi saeva nimium periclitantur, videant quid se putent esse facturos N."

365 17 (regere) "F. tegere: N." (and so Lipsius).

369 41 (putem) "Forte 'putent."

370 16 (Synaristosis. Heri etc.) "Hetaerista. Scis heri, Sc."

373 2 (haec faciant) "Fort. 'ecfaciant.'"

378 19 (nunc sancta) "Samnita S."

378 23 (premens) "Permensa S." (and so Columna, a. 1590.)

381 17 (melior remis) "Ergo Nonius legit in Virgilio melior remus." 'Remiges' Plautus vocat navales pedes."

382 13 (humorem) "Humore,' Delrio, Sc."

386 30 (laeta viri) "Laetavisti' omnino legendum est, quemadmodum adducitur supra" (p. 132) "in 'Laetare.'" So afterwards Passerat (ap. Quich.) and Mercier in his second edition.

391 41 (quanti) "Quanti N." Attributed to Gulielmus; but I cannot find it either in his Verisimilia or his Plautinae Quaestiones.

392 22 (possunt) "Possum N." So Mercier in the MS notes to his first edition, from V (i.e. vetus codex), and in his second edition.

392 26 (visum est mani mihi) "N. virum aestimavi mihi."

393 31 (huc) "Huic N."

394 3 (eum vires) "Cum viris N. Cum viro C" (i.e. Cujas' MS). Quicherat quotes cum viris from Cujas.

397 41 (hoc) "huc N." So Turnebus, and Guyet ap. Quich.

398 24 (vatis) "F. votis." So Bongars, notes to Justin 24 5 (p. 60), and Mercier in his second edition.

398 33 (habere, ulcisci) "habere atque ulcisci, Sc."

422 15 (legatum) "F. levatum N." So Passerat ap. Quich., Mercier in the MS notes to his first edition and the text of his second.

423 5 (in se veritatem) "F. incivilitatem N."

426 3 (exoratus) "F. exortus N." So Mercier in his second edition.

427 5 (citer) "Teter, Sc.," and so Passerat ap. Quicherat. But afterwards Scaliger conj. icterus.

430 2 (unde sacrificantibus) "F. unde a sacrificantibus N."

434 9 (profesto concelebras) "Profesto et festo concelebras, Sc."

434 13 (tutum) " Tum ut, Sc."

438 7 (annuere) Scaliger would expunge the word.

445 7 (heu mihi) "Hei mî N." Ei Mercier in MS note in his first edition, and in the text of his second.

445 9 (Eurysacem) "Eurysace S." So Passerat ap. Quich.

447 23 "Sc. 'sicco robore,' vel 'probrose.'" Sicco robore is known.

449 19 (animata in Junius) "Inanimata N, ut ex exemplis patet": so Ald. before him.

450 24 "Sc. Mallem 'cincinnis,' qua ratione etiam dixit 'calamistratam orationem.'" Cincinnos, cincinnis Quicherat, from Cic. De Or. 3 § 100.

451 16 (regi) "Lego, 'legi' N."

452 6 (superficias) "Supercilia, Sc."

453 19 (habent) "'Habebant' ex Sallustio legendum." So ed. 1470, and afterwards Quicherat.

455 13 (tantum uti Junius) "Tanti viri N."

455 20 (barba) "Barbato N": and so Passerat.

456 1 (excorde) "Exporge S." Malo 'exporge,' Mercier in MS note to his first edition: and he adopts it in his second.

458 24 "Quam sympathiam labia et oculi haberent, quid imaginum interesset puerum utrum e. d. is verus an μόνος ἔρως ac purus dum cogito S. S. S. S."

464 7 (iactus) " Aestus N."

465 13 (Claudius lib. xvi. Agni) "N. Annali." "Lego xvi Annal." Mercier MS note to his first edition, and in the printed note in his second.

466 5 (dolentis persona eos parentes cares) "Illud 'dolentis persona' interpretamentum Nonii est. Ego lego 'meos parentes careo.'" So Mercier in his second edition.

467 22* (alte) " F. alitem N."

467 36 (viget, vagat) "Induco τὸ 'viget,' quoniam in v. l. non reperitur, nihilque ad sensum facit." So Mercier in his second edition.

467 31 (Cadmi devagant) "Cadmides S." Cadmeide Mercier in MS note to his first edition, and in the text of his second.

467 29 "N. Quid tandem ubi ea est? Quo se receptat (for quod recepta) exul. N. incerta vagat." Fortasse "quo" Mercier in MS note to his first edition, but not in the text of his second.

468 26 (atque) "Utque, Sc." And so recently Müller.

469 20 (et quam) "Aequam, Sc."; and so Fruterius and others.

469 23 (ordine) "Ordina N."

472 20 (te) "Sese, Sc."

473 7 (neque, etc. cor) "Neque Cor tam ferum, Sc."

473 16 (sine) "Sibi, Sc."

474 34 (privem) " Iuvem N."

475 2 (sit sed tamen) "Siet tamen N."

475 12 (corrige) "Porrige N. Sic quoque edidit Delrio." Quicherat quotes several other scholars as having made this correction.

* This and the three following notes are printed in the order given by Junius.

475 15 (O socii) "Nunc O socii S."; making an anapaestic line.

475 19 (prologo) "Prologus, Sc."

475 35 (ego praestolabo illi, eo citante opicium) "Ego praestolabo illic ut sit anted ostium N." Oscitans ante ostium, Bothe.

479 16 (ansatus) "'Comatus' Sc. 'conatus' M. C." (meus codex).

480 26 (aut ambos mira aut noli mirare de eodem) "Locum hunc corruptum esse autumo, sicque restituendum; 'Aut ambos mira aut noli mirare. Idem eodem'; ut sequens exemplum omissum sit." Idem eodem afterwards Roeper.

481 16 (lib. V) "Quinto S."; and so 482 31. In quinto Mercier in MS note to his first edition, and in the text of his

second. Quinto Quicherat.

482 10 (non tam calleo) Scaliger would expunge non tam.

483 12 (si me) "'Sive.' Ita lego."

483 36 (almo) "Albo, λευκόλινος, Sc." Albo Faber ap. Quich.

484 19 (senatis) "F. senatuis N." So Mercier in his second edition.

489 29 (qui hoc hic clamoris) Scaliger would expunge hoc.

490 18 (inscitia, ferocitate atque ferocia) Scaliger would expunge ferocitate.

490 28 (detundite) "Deturbata S."

494 1 (ac ducentum) "Atque, Scal." So Bouterwek ap. L. Müller.

495 20 (vim citatam quadrupedum) "Vim incitatum quadrupedum N."

496 28 (oratum peteret) "F. et petere."

496 31 (fieri contumeliam cuius a te veretur maxime)
"Leg. 'contumeliam a te, cuius veretur maxime.' N. N."

498 8 (Locrorum) "F. lucorum." So afterwards Bücheler ap. Ribbeck.

498 10 (capi sortiri) "F. capitis potiri"; but afterwards he conjectured captus. Captus potiri Ianus Dousa.

498 11 The words idem libro octavo Scaliger would cut

out, and then join the words quarum et abundemus rerum et quarum indigeamus to the line from book 6, thus: "N. Possim si hortarier illos Quarum et abundemus etc. Capitis potiri he would thus treat as a separate note of Nonius.

498 25 (gesserint) "Lego 'cesserint' N." So Lipsius.

500 3 (misereor saepe studitos volo) "Forte 'Misereri saepe stupidos volo."

500 15 (in solum) " N. in os."

500 25 (minuendi refert res) "Minuendi quaeque refert res, Scal."

500 27 (rei quae resistit) "Reique resistit N." So Gifanius, quoted by Mercier in the MS note to his first edition.

501 5 (omne nomen Ilium par nemo) "Scaliger: 'par neminis.'"

501 13 (hominem) "Hominum S." So Mercier in MS note to his first edition, and in the text of his second.

502 12 (inibo) "'Inhio' lego N." So Passerat and Faber ap. Quich. and from Passerat Mercier in MS note to ed. 1, and in ed. 2.

504 19 (puerumque ut laverent) "Laverunt, Sc."

505 3 (aura) "Aula N." This is known from his Conjectanea 69, p. 113.

505 35, 506 1 (audibo pro audiam, Ennius Telamone, 'more antiquo audibo') "Legendum 'Audibo pro audiam more antiquo Ennius Telam. Audibo atque aures tibi contra utendas dabo.'" Audibo pro audiam more antiquo Gothofred. ap. Quich., and Quicherat himself Atque for neque ed. 1470.

506 8 (primum fulgit uti caldum et fornaceum ferrum)
"Lego 'Primum f. uti c. ex fornacibus ferrum.' Vel 'calidum
fornacibus ferrum.'" ex fornacibus Dousa and Passerat.

507 32 (pater at est negato esse, hic me operibo caput) "Schegkius, 'Pater adest.' N. 'St. (? St. St. ?) negato esse hic me, o. c.'"

509 20 (disertim dicere plane, palam Titinnio auctore possumus Veliterna). Lucillio Scaliger from the MSS, and Titinnius Veliterna.

510 9 (nunc te obtestor) "Nunc ted obtestor, Sc."

510 18 (crudeliter ille) " F. illi N."

512 13 (quam duriter vos educavit atque aspere, non negat) "Quam duriter Vos educavit aspereque, non negat S." So Quicherat.

512 35 (quoniam) "Lego 'quam.'"

514 18 (equo) " Aequore N."

515 30 (trabem) "Trahere, Sc."

516 21 (duos sensim) "Sessim, Sc."

517 18 (nam) "F. eam." Müller proposes iam.

518 34 (Pedius) " L. Sc. ' Delius.'"

520 25 (modica sunt) "L. 'modica sunto' N."

528 5 (vel ad Herculis athla athletae) "Forte τὸ 'ad' inducendum."

528 25 (hic Demetrius est natus quod luces habet annus absolutus) "Epigramma Varronis sic legendum est. 'Hic Demetrius aestimatus est tot aeneas tot* Quot luces habet annus absolutus. Sc. Scalig.' Subsequently, in the Catalecta, he wrote Hic Demetrius aeneus tot aptust etc.

531 24 (a forno) "Meurs. 'formo,' sed ante te Scaliger."

533 8 (arte) " Arce N."

534 23 (in aliis domini delicias faselo nactum tonsili remo vilem flictam solvit) Iunius conj. alius...nactus tonsillas litore movit, conflictum etc. Scaliger says Suspicor 'Deinde' (vel 'domini') delicias faselo nactus tonsillas litore movit, constrictam solvit.

534 29 (indicit) "F. incidit." So Mercier in the MS note to his first edition, and in the text of his second.

535 10 (fides) "Obsides, Scal."

536 5 (ancorae) "Anconae Sc."; but on second thoughts he writes "Lege 'Ancona, vincula quibus antennae tenentur, ut nomen pluralis numeri tantum.' Utitur de bove (? cervo) Gratius in Cynegetico (87)

'ast ubi lentae

Interdum Libyco fucantur sandice pinnae, Linteaque extritis lucent anconibus arma.' N."

(vel omnia) "Velum, Sc." (vela Iunius).

536 7 (funis enim praecisus cito atque ancora soluta) "Cito est Sc. Ancora penultima longa, aut legendum est 'ora.'"

536 9 (pro gubernator) "Leg. progubernatore." The conjecture is older than Scaliger, for Bentinus says hic me alicubi sic legisse memini 'Qui pro gubernatore se gerens.' The reading does not, so far as I see, occur in any of the older editions.

536 27 (sordidum) "F. sordidulum." So Ianus Dousa.

537 30 (venusta) "Venustet: N."

538 15 (suspendit Laribus marinas molles pilas) "S.S.S.S. Suspendit Laribus marinis monilia, lapillos." Marinis Turnebus ap. Quich.

538 30 (cum neque aptam mollis humeris fibulam sagus ferret) "F. 'mollibus.' Vel 'Cum neque apte mollis humerus fibulam sagi ferret' N."

538 31 (sagaria nunc) "'Saga induunt' Colerus: 'numerat,' Scal."

539 7 (cubo in Sardinia ista pedibus) Iunius conj. cubo in Sardinianis tapetibus. "Sardinianis incubo tapetibus, Sc."

539 14 (diffingitur) "Diffingetur, Sc. Detingitur: forte 'detingit."

541 11 (fluvii) "In aliis 'flumina': forsan 'flaminiae' S."

542 11 (in omnibus rebus bonis quotidianis cubo in Sardinianis tapetibus) "Quotidianis omnibus rebus bonis Sandinianis incubo tapetibus. S.S.S."

543 5 (aula vel olla) "Legendum 'aula vel ola, quam nos ollam dicimus." Veteres enim litteras non geminabant, ut notat Festus in hac ipsa voce." Vel ola was afterwards proposed by Roth.

543 10 (Vulcanum, nec cum novae etc.) "Ne novae N."
"Olarum N."

543 17 (solvenda) "Sorbenda, Sc."

544 26 (tamen tum) "Temetum, Sc."

545 16 (Plautus) "Laberius N."

547 27 (populo nobilium Tarentinarum) "Pocula nobilium toreumatum Sc. Veteres enim omnes 'hunc Tarentarium."

551 27 (rei quos) Reliquos Bentinus: "Sc. reiculos." Reiculos also L. Müller.

553 10 (quem sequentur cum rotundis velites leves palmis)
"Lego ita. Sc. 'Quem cum rutundis velites leves parmis Insignibus sequentur antesignani Multi quadratis.'"

554 9 (sparos lanceae) "Lego, 'Sparus et lanceae.'"

554 14 (ac sibi restitui et hastas) "Lege ex Sallustio, 'At si res postulet, hastas' N."

556 6 (matertera gravia bellica) "Materes tela grandia, Sc. F. 'tela Gallica.'" And at the top of the page he adds Strabo de Gallor. armis lib. IV, καὶ μέρις παλτοῦ τι εἶδος. l. καὶ ματερίς: compendium scripturae locum corrupit.

556 9 (manipuli spartei pice contecti) "F. 'parte pice.'"

HENRY NETTLESHIP.

The notes contained in the foregoing pages were the last work which came from the hand of the late Professor Nettleship. They were written out during the early stages of the illness which terminated in his lamented death, and after they were in type he was unable to revise the proof. They have not therefore had the benefit of his accurate supervision, but Professor J. E. B. Mayor, with his usual kindness, has seen them through the press. [Edd.]

THE MANUSCRIPTS OF PROPERTIUS (continued).

§ 16. DV and AF equidistant from O.

I have now established that DV often preserve the reading of O where AF corrupt it, and on the other hand that AF often preserve it where DV corrupt it: here follow passages where the reading of O is preserved by neither family but is diversely corrupted in each and must be recovered by comparing the two. These examples constitute additional evidence for my contention that neither DV nor AF can be dispensed with.

1 ii 23, 24.

non illis studium uulgo conquirere amantes:
illis ampla satis forma pudicitia.

conquirere DVN, aguirere AF. Propertius in this poem reproves Cynthia for the richness of her dress: beauty is best unadorned: it was not by any such finery that the heroines of story won their lovers but by their native charms; and then follow the above lines. What 'uulgo conquirere amantes' would mean we can see from Ter. haut. 446 sq. 'ea coacta ingratiis | postilla coepit uictum uolgo quaerere': the sense of the hexameter will be that the ancient heroines were not streetwalkers, Cynthia is! small wonder that Eldick altered uulgo to fuco. The pentameter and the whole tenour of the context shew what sense is wanted: the heroines did not try to win lovers by any addition to their beauty: we require something like the 'mercatus cultus' of v. 5 'naturaeque decus mercato perdere cultu' and the 'falsus candor' of v. 19 'nec Phrygium falso traxit candore maritum... Hippodamia'. Now the source of the divergency of the MSS I find in anguirere, corrupted on

the one hand into conquirere by the frequent error co for a, on the other into aquirere by the abbreviation \bar{a} for an. Then for uulgo, remembering that f and u are often confused (IV ix 34 uana for fana) and that the compendium for re is often omitted (Sen. Ag. 161 lango for language), I propose fulgore:

non illis studium fulgore anquirere amantes.

1 xii 19.

mi neque amare aliam neque ab hac desistere fas est.

desistere F, dissistere AN, discedere DV. Either the first or the last may be right, but it is perhaps most scientific to seek the origin of these variations in Heinsius' desciscere.

II xiv 5. nec sic Electra, saluum cum aspexit Orestem. saluum cum FN, suum saluum DV: the latter is of course corrupt but probably points to the order cum saluum: this rhythm, the third foot ending with the end of a word, is common enough in Propertius but avoided by the Ovidian school with whose principles the copyists are imbued.

II xiv 29-32.

nunc ad te, mea lux, ueniet mea litore nauis seruata. an mediis sidat honusta uadis? quod si forte aliqua nobis mutabere culpa uestibulum iaceam mortuus ante tuum.

an FN, in DV. quod DVN, quae F. Propertius in this poem exults over the past night which has reconciled him to Cynthia after a long exclusion: he promises to render thankofferings at the shrine of Venus: then follow these verses and conclude the elegy. The above pointing, with its absurd interrogation, is Hertzberg's: I forbear to quote his long paraphrase since it is sufficiently refuted by the fact that it obliges him to render the quod of v. 31 (quae is of course impossible with his reading) as if it were nam. Baehrens punctuates 'nunc ad te, mea lux, ueniet, mea litore nauis | seruata an mediis sidat honusta uadis', which will apparently mean 'nunc ad te ueniet mea nauis, siue litore seruata sidat siue mediis uadis honusta sidat'!

The conjectures, some of which assume that 'uenire litore' can mean 'uenire ad litus', are very numerous, but only those of Heinsius and D'Orville are any improvement on the text: I give the latter as the less violent: 'nunc in te (sc. 'est' or 'stat'), mea lux, ueniat sua litora nauis | seruata, an mediis sidat honusta uadis': the sense is good but the changes very improbable. I think the variation of the MSS between an and in will help us to a much easier emendation:

nunc a¹ te, mea lux, pendet, mea litore nauis soluat, an in mediis sidat honusta uadis.

Propertius is now embarked on a new voyage of love: it rests with Cynthia whether his ship as it starts shall clear the shore or founder in the shoals. The error ueniet for pendet comes from the frequent confusion of p with u even in MSS much older than ours, Horace's for instance; the interchange of soluo and seruo is easy and probably recurs at II xxvii 14; then when seruatanin became seruata an in the metre required the extrusion of one word, and the one family omitted in, the other an. In the next verse I read quae with F: this connexive use of the relative is not common when it denotes the first or second person, but it is nevertheless quite correct: Ovid met. IX 64 'qui postquam...sinuaui corpus', 383 sqq. 'care uale coniunx, et tu, germana, paterque. qui (altered, just as in Propertius, to quod by the second hand of one MS), si qua est pietas,...frondes defendite nostras'. The quod of DVN appears to be irreconcilable with all readings of vv. 29 sq. yet proposed.

11 xxii 49, 50.

et rursus puerum quaerendo audita fatigat, quem, quae scire timet, quaerere plura iubet.

plura DV, fata F, N omits the verse. The lines describe the conduct of a lover 'speranti subito si qua uenire negat.' The 'quaerere' of the pentameter has plainly come from the 'quaerendo' overhead and has ousted some such word as 'promere': the suspicious lover questions his messenger again and again as

a is given by one interpolated Ms.

to what he has observed at the lady's house. The plura of DV is faultless, but that will not content a scientific critic who notices that F has fata: he requires the common parent of the two readings; and this Mr Palmer finds in furta. The words furta facta fata are so much confounded in medieval Mss that when our text gives one we may take whichever we please of the three: at II ii 4 N has fata for furta. Then on the other hand furta closely resembles purla which would infallibly be altered to plura. The appropriateness of the word, 'infidelities', is evident.

custos recludor DV, custodis rector F, custode reludor N: none of these is defensible and the conjectures proposed are many. Propertius is relating how he stole to Cynthia's bedside to see if she were alone: she was, and on awaking upbraided him with his suspicions, 'quid tu matutinus, ait, speculator amicae? | me similem uestris moribus esse putas?' and so on. Burmann proposes custos eludor: perhaps custos deludor will best explain the phenomena in the Mss: 'thus I prove a fool for my pains in spying on my virtuous mistress': this sense of 'custos' is abundantly illustrated in the lexicons.

II xxxii 33-40.

ipsa Venus, quamuis corrupta libidine Martis, nec minus in caelo semper honesta fuit, quamuis Ida [Parim] pastorem dicat amasse atque inter pecudes accubuisse deam.

hoc et Hamadryadum spectauit turba sororum Silenique senes et pater ipse chori, cum quibus Idaeo legisti poma sub antro subposita excipiens Naica dona manu.

hoc DVN, non F. In this passage as it stands the 'legisti' of v. 39 is nonsense: this poem is addressed to Cynthia; but Cynthia never went applegathering on Ida with Silenus and the Hamadryads and the rest. Venus did; and therefore it is rightly held that Propertius here diverts his address to Venus; but the mode in which the MSS make him do so is wrongly

defended, and is libellously described as 'Propertian'. From the practice of authors whose MSS are good and early we learn that either a vocative or a personal pronoun is required in such cases; and here instead of hoc or non I would write uos: 'thou, Venus, and thy lover were seen by the Hamadryads...with whom thou gatheredst' etc. The same correction of hoc to uos is to be made in Cat. 36 9: 'annales Volusi, cacata charta, | uotum soluite pro mea puella. | nam...uouit... electissima pessimi poetae | scripta tardipedi deo daturam...et hoc pessima se puella uidit...uouere'. 'pessima' here can have ' no other meaning than 'pessimi' just above, that is to say it must be neut. plur. and mean 'pessima scripta': hoc therefore cannot be right. But neither can the old correction haec. Catullus began by addressing the 'annales', and not until v. 11 'nunc, o caeruleo creata ponto' does he divert his address to anyone else: thenceforward he addresses Venus throughout seven verses, and at v. 18 with 'at uos interea' returns to the 'annales' again. The poem is short and is composed with much artifice; and I call it incredible that at v. 9 he should so have lost his way as to forget he was addressing the 'annales' and to speak of them in the third person. hoc then should be uos.

II xxxiv 51-54.

harum nulla solet rationem quaerere mundi, nec cur fraternis luna laboret equis, nec si post Stygias aliquid restauerit undas, nec si consulto fulmina missa tonent.

restauerit undas DV, restabit erūpnas F; restabit N, whose scribe knew the quantity of erumpnas or aerumnas and accordingly left it out. undas of course is right, but the form restauerit is impossible in an Augustan writer. The vulgate is Wassenberg's restabimus undas, a very rough alteration; and instead of the harsh 'aliquid restabimus' one would look for something more like the 'si tamen e nobis aliquid nisi nomen et umbra | restat' of Ovid amor. III 9 59 or the 'si tamen extinctis aliquid nisi nomina restat' of trist. IV 10 85. Now the divergency of the MSS would be explained to perfection by

supposing that the archetype had restabiterundas: DV then will have altered b to u and transposed the syllables it and er; F avoiding these errors will have altered d to p and transposed it with n. But this hypothetical reading wants but one letter to make good sense: Munro restores 'nec si post Stygias aliquid rest arbiter undas', 'whether there is really any such thing as the judge on the yonder side of Styx': the indicative amidst subjunctives is very characteristic of Propertius, see III v 25-46. Compare Ovid met. VI 542 sq. 'si numina diuum | sunt aliquid', amor. I 12 3 'omina sunt aliquid', III 3 23 'aut sine re nomen deus est', ex Pont. IV 1 17 'da mihi, si quid ea est, hebetantem pectora Lethen', 14 11 'Styx quoque, si quid ea est', Cic. n. d. III 53 'qui hos deos ex hominum genere in caelum translatos non re sed opinione esse dicunt', pro Sest. 71 'respirasse homines uidebantur nondum re'; also Prop. IV vii 1 'sunt aliquid manes' and III v 39 sqq. 'sub terris sint iura deum...an ficta in miseras descendit fabula gentis | et timor haut ultra quam rogus esse potest', and finally III xix 27 'Minos sedet arbiter Orci', which suggested to Jacob the conjecture 'aliquis sedet arbiter' on which Munro's is based.

III ii 23, 24.

aut illis flamma aut imber subducet honores annorum aut ictu pondera uicta ruent.

ictu pondera F, ictu pondere N, ictus pondere DV. The objection to the above reading, the vulgate, as also to N's 'ictu, pondere uicta, ruent', is the singular 'ictu' where the sense requires the plural: hence the conjectures 'ipso pondere' and 'tacito pondere'. But the ictus of DV will help us here: it is nom. plur., and 'ruent' is transitive as in Virgil and Horace. It would be possible to accept the reading of DV entire, 'the strokes of years will overthrow them, crushed by their own weight'; but the construction will be clearer and the corruptions better explained if we adopt ictus from DV and pondera from F: 'annorum aut ictus pondera uicta ruent', 'the strokes of years will overcome the massy piles and cast them down':

scribes unacquainted with the transitive use of 'ruo' found this unintelligible and emended it as they could.

IV ii 5 haec me turba iuuat, nec templo laetor eburno. haec me FN, nec mea DV: each family gives one word right and one wrong.

IV iv 55-58.

sic, hospes, pariamne tua regina sub aula?
dos tibi non humilis prodita Roma uenit.
si minus, at raptae non sint impune Sabinae:
me rape et alterna lege repende uices.

parianne N, patrianne F, patiare DV. It does not appear to me that either 'sic' or 'hospes' is suspicious: 'sic' signifies 'on condition of my betraying Rome' as she has just proposed; 'hospes' here as in many other passages duly registered in the lexicons means merely 'stranger', and it is natural that Tarpeia should call Tatius so rather than 'hostis'. But pariam on the lips of a Vestal virgin overcome by first love is much worse than premature; and this reading is therefore surrendered by some of N's keenest partisans, as for instance by Mr Leo. patiare, accepted by Baehrens, demands the alteration of other words which as I said are not in themselves suspicious: he writes 'sim compar patiare', and no slighter change seems adequate, for 'sospes' is refuted by the 'si minus' of the next distich. The most probable correction proposed is Heinsins' spatiorne, though perhaps spatierne is preferable: compare Verg. Aen. I 46 'incedo regina': if the s were absorbed by the final s of 'hospes', it is clear that patierne might easily give rise to the variants we find in the MSS. Heinsius' 'dic' for 'sic' may also be right, though it does not seem necessary.

IV xi 69, 70.

et serie fulcite genus: mihi cumba uolenti soluitur, uncturis tot mea fata meis.

uncturis DV, nupturis F, neither defensible; N is wanting here. The true reading was recovered long ago by the Italians, aucturis: compare Tib. I 7 55 sq. 'at tibi succrescat proles, quae facta parentis | augeat', whence it also appears that we ought

here to write facta for fata with Kindscher and Postgate. In the first letter of the participle all our MSS are wrong; the second is preserved in F and corrupted in DV, the third preserved in DV and corrupted in F.

See also the passages quoted in vol. XXI pp. 139-141.

§ 17. Doubt between DV and AF.

It has been established that the two families AF and DV possess equal authority as witnesses to the reading of their lost original. We shall therefore approach without prejudice the consideration of the following passages in which it is hard or impossible to tell which of the two is right.

I iii 31-33.

donec diuersas *percurrens* luna fenestras, luna moraturis sedula luminibus, compositos leuibus radiis patefecit ocellos.

percurrens DV, praecurrens AFN. The former is read by nearly all editors and is quite satisfactory: 'luna' will then mean the beams of the moon. But if 'praecurrere' could mean 'praeter currere', to run past or in front of a stationary object, praecurrens would be still better: 'luna' will then mean the orb of the moon, hurrying along its path in the sky with the officious haste imputed to it in the pentameter. The lexicons quote no instance of 'praecurrere' in this sense: it means to run on in front of another runner or the like; but I agree with Mr Weber, p. 9, that we cannot with confidence deny to 'prae' in this verb the sense of 'praeter' which it has in praeuehor praegredior praeferor praelabor and praefluo.

I viii 11-16.

nec tibi Tyrrhena soluatur funis harena neue inimica meas eleuet aura preces

et me defixum uacua patiatur in ora crudelem infesta saepe uocare manu. in ora is the reading signified by the in hora of AF and the in aura of N. DV have arena which looks at first like a mere repetition from v. 11, and so it may be. But there is something to be said for the conjecture of the elder Burmann who read harena here and proposed ab ora for v. 11. His aim was to avoid the Leonine jingle 'Tyrrhena...harena', which however has a parallel in I xvii 5 'quin etiam absenti prosunt tibi, Cynthia, uenti': what most favours the conjecture is its introduction of the phrase 'uacua...harena', for which compare II xxv 7 'putris et in uacua requiescit nauis harena', Luc. VIII 62 'lustrat uacuas Pompeius harenas', Stat. Theb. III 334 'uacua iacet hostis harena'.

I ix 20. infernae uincula nosse rotae. uincula nosse AFN, noscere uincla DV: there is nothing to choose. I ix 27. quippe ubi non liceat uacuos seducere ocellos. seducere AFN, subducere DV: none but factitious reasons can be given for preferring one to the other.

I xvii 25, 26.

at uos, aequoreae formosa Doride natae, candida felici soluite uela choro.

choro AFN, noto DV: either is excellent, and the change is easy both ways: coro tono noto or noto roco coro. Mr Solbisky who prefers choro ingeniously suggests that coro was mistaken for $C\bar{o}ro$ and altered to the name of another wind for the sake of the verse.

1 xviii 20. fagus et Arcadio pinus amica deo.

amica AFN, amata DV. They support the former with Claud.
rapt. Pros. II 108 'quercus amica Ioui', the latter with Ovid
trist. III 39 sqq. 'cur tamen opposita uelatur ianua lauro?...
num quia perpetuos meruit domus ista triumphos? | an quia
Leucadio semper amata deo est?'

II i 19, 20. Ossan Olympo | impositum.

impositum DV, impositum AFN. Either is correct: perhaps however, as Hertzberg says, it is more likely that the termination of 'Ossan' should have led a scribe to substitute fem. for masc. than that the opposite change should have been made.

II v 21. nec tibi periurae scindam de corpore uestes.

periurae DV, periuro FN. periurae is clearly the simpler and better; and Volpi compares II xix 6 'nec tibi clamatae somnus amarus erit'. Yet it may be argued on the other hand, as by Mr Solbisky p. 144, that periuro is more probably genuine because less obvious. The accidental exchange however of e and o is so common that no great weight can be assigned to this plea.

II vi 20. nutritus duro, Romule, lacte lupae.

duro DVN, dure (= durae) F. It is hard to choose; and we cannot say for certain whether F speaks for the family AF or only for itself.

II viii 4. ipsum me iugula, segnior hostis ero.

segnior DV, lenior N, leuior F. I see no way to decide between segnior and lenior; unless we are to prefer the former because scribes are more prone to shorten words than to lengthen them.

II xv 49. tu modo, dum lucet, fructum ne desere uitae.

lucet N, licet F, licet DV. The metaphor of lucet is poetical to a modern taste but hardly possible in a Latin writer unless there has preceded something leading up to it; I think it certain however that in this elegy many distichs are out of place, and probable that this line originally followed the couplet (23, 24) 'dum nos fata sinunt, oculos satiemus amore: | nox tibi longa uenit, nec reditura dies'. On the other hand lucet may well be only a metrical correction of licet which Mr Solbisky supports with I xix 25 'quare, dum licet, inter nos laetemur amantes'; and possibly the true emendation is to insert 'o' before 'fructum' with Mr Lucian Mueller.

11 xix 3, 4.

nullus erit castis iuuenis corruptor in agris, qui te blanditiis non sinat esse probam.

probam FN, meam DV. The former is generally accepted; I am inclined however to prefer meam as conveying the same

meaning in a less obvious way. I would compare 1 xi 7 sq. 'an te nescio quis simulatis ignibus hostis | sustulit e nostris, Cynthia, carminibus', i.e. has seduced you and so removed you from my heart and consequently your name from its place in my songs; II viii 5 sq. 'possum ego in alterius positam spectare lacerto? | nec mea dicetur, quae modo dicta mea est?'; Ovid am. III 12 5 sq. 'quae modo dicta mea est, quam coepi solus amare, | cum multis uereor ne sit habenda mihi'; Cat. 8 17 'quem nunc amabis? cuius esse diceris?'

II xxi 13. sic a Dulichio iuuene est elusa Calypso. elusa FN, delusa DV.

II xxiv 30, 31.

iam tibi de timidis iste proteruus erit, qui nunc se in tumidum iactando uenit honorem.

So DVN; i.e. 'qui nunc se iactando uenit in tumidum honorem', a sentence by no means so contorted as many others which Latin poetry will supply: see for instance Munro on Lucr. III 843. But F has tumide, and it is possible that we ought to transpose in with Paley and read 'qui nunc se tumide iactando inuenit honorem': for a similar transposition of in see Pers. I 131 where instead of 'nec qui abaco numeros et secto in puluere metas' one family of MSS gives 'nec qui in abaco numeros et secto puluere metas'.

II xxxii 13. et platanis creber pariter surgentibus ordo.

So N, creber platanis pariter F, creber pariter platanis DV: all have urgentibus for surgentibus. Between N's arrangement and F's there is little to choose: that of DV is decidedly bad. But it explains better than the others how surgentibus lost its s; and Baehrens therefore may be right in reading crebris pariter platanis: for the construction he compares II xiii 23 'desit odoriferis ordo mihi lancibus'.

II xxxii 23, 24.

nuper enim de te nostra me laedit ad aures rumor et in tota non bonus urbe fuit.

aures DVN, aure F. Schneidewin's maledixit seems the most

probable emendation of the corrupt me laedit. But whether we should retain aures and alter nostra to nostras with most editors, or whether with Baehrens we should take the nostra...aure of F to signify nostram...aurem, is a separate question and hard to decide.

IV i 89. cum geminos produceret Arria natos. Arria FN, Accia DV: both are Roman names.

IV iii 7, 8.

te modo uiderunt iteratos Bactra per ortus, te modo munitus hericus hostis equo.

hericus FN, heiricus V, hernicus D. The name of an eastern nation is wanted. Beroaldus proposes munito Sericus, Jacob munito Neuricus, and doubtless one or the other is right. If Beroaldus, then the s of sericus adhered to the foregoing word and changed it through munitos to munitus, leaving ericus, to which FN have merely prefixed the aspirate while D has further corrupted hericus into the well known name of an Italian people, V into a well known personal name of medieval times. If Jacob, then V is nearest the truth, D next, FN furthest away: the error munitus for munito will then be ascribed to the confusion of o with 5 the abbreviation of -us.

IV xi 25, 26.

Cerberus et nullas hodie petat inprobus umbras, et iaceat tacita laxa catena sera.

laxa DV, lapsa F, N has not the passage. The choice is a question of taste: I myself prefer laxa; and F is so carelessly written that we cannot be sure whether lapsa is the reading of its family or only a freak of its own.

§ 18. N as a representative of O.

I shall here investigate the value of N considered as a representative of O the common parent of AFDV, and the nature and significance of its fluctuation between the two families AF and DV.

We have seen that although N most commonly sides with AF there are nevertheless very many places where it deserts that family to range itself with DV. And we cannot help noticing that in most cases the side which N takes, be it AF or DV, is the right side: not in all cases, but in most. From this fact a hasty observer might infer that N is the most trustworthy representative of O.

But a little reflexion would teach him better. Take any good modern edition, say Lachmann's: we shall find that it, like N, sides now with AF, now with DV; we shall find that it, like N, usually takes the right side; and we shall find that it takes the right side much oftener than N does. But this virtue of correctness of course confers no authority on Lachmann's edition, neither does N's similar virtue confer any authority on it. For it is explicable by the hypothesis that N too is, so to speak, an edition, and has formed its text, as Lachmann formed his, by selection, achieving thereby the merit for which we praise an edition, correctness, and forfeiting the merit for which we praise a Ms, integrity. The facts, I say, on the face of them admit this explanation; and when we examine them we shall find that they demand it.

I will first state the truth of the matter and then proceed to prove it true. N, so far as it is a descendant of O, has derived its text mainly from a codex of the family AF; but where it found the readings of that codex unsatisfactory it has resorted to a codex of the family DV and taken readings thence. For proof, I will begin at I ii 14, the first verse where all five Mss are present, and pursue the vacillations of N between the two families: the case will soon be clear.

19 'nec Phrygium falso traxit candore maritum' AF, non DV: the reading of AF is probably true and certainly void of offence, so N adheres to it. 23 'non illis studium uulgo aquirere amittes (amictes F)' AF, hiatus false quantity and nonsense: N cannot tolerate this, resorts to the other family, finds conquirere amantes there, is satisfied and adopts it. But I shall be disappointed if I am not thought to have made it probable, in my discussion of this passage above', that conquirere too is

false and that O had anguirere: if that is so, we learn here that N had not access to O itself but only knew the readings of O, as we do, through the two families AF and DV. 'illis forma satis ampla pudicitia' AF: N is disturbed by the false quantity, turns for help to the other family and takes thence the true reading ampla satis forma. 26 'uni si qua placet, una puella sat est' AF: another false quantity and nonsense too: DV proffer the true reading culta and N borrows 29 'unica nec desit iucundis gratia uerbis' AF: this is inoffensive, so N accepts it. But all the while DV gives the true reading dictis which Ovid imitates at met. XIII 127 'neque abest facundis gratia dictis'. Can anything be plainer? when N agrees with DV in the truth, that is because N has been driven to DV by the manifest falseness of AF: when the reading of AF, though false, is tolerable, N is contented with it and DV are left to tell the truth alone.

Here we are arrived at the end of the elegy: all this evidence against the integrity of N has been amassed within eleven verses. But consult the apparatus criticus where you will, its lesson is always the same: no fact presents itself which is inexplicable by my hypothesis: facts present themselves in abundance which are explicable by no other. If N has not formed its text as I assert, why does it never once agree with DV against AF in places where DV give the ill-looking true reading and AF the specious false one? Why does it desert AF for DV in places where the former are right though they seem wrong and the latter are wrong though they seem right?—such places as II xv 26 uellet F, uelles DVN, or IV vii 85 Tiburtina F, Tiburna DN? These phenomena are the tokens of an edition: an edition founded mainly on the text of AF and often adhering to that text where, though wrong, it is not obviously wrong; usually deserting that text where it is obviously wrong, and sometimes deserting it where, though right, it is not apparently right; adopting from DV many readings which are both easy and true, some easy readings which are not true, but never one true reading which is not easy.

Equally reconcilable with this hypothesis are certain phe-

nomena which at first sight might possibly be thought to discountenance it. The fact that N not seldom agrees with AF in an obvious corruption where DV offer the obvious truth might seem to indicate that N had not access to the text of DV: for instance at III xiii 32 FN give uiricoloris, clearly wrong, DV give uersicoloris, clearly right: why did not N adopt it? But the answer is easy: operi longo fas est obrepere somnum: the editor's industry flagged or his attention wandered. Indeed, if we consider the difficulty of such a task in such an age, we shall rather wonder that these oversights occur no oftener than they do. Other phenomena which might be thought to conflict with my supposition are such as IV vi 25 lunarat F, limarat DVN: here F's reading is clearly the better, DV's clearly the worse: why has N adopted the latter? The answer is to be found in the fact that wherever this phenomenon occurs, and it occurs very seldom, the two readings are palaeographically almost identical. N has not deliberately chosen the false reading: it has merely made the same easy mistake in copying from the text of AF as was made by the parent of DV in copying from the text of O.

I hope therefore to have demonstrated the truth of Baehrens' assertion (prolegg. p. VIII) that N, so far as it derives its text from the archetype of AFDV, derives it through MSS of the two families AF and DV, not through an independent channel. To demonstrate this is to demonstrate the falsity of the stemmata codicum proposed by Messrs Solbisky Plessis and Weber: but that has been demonstrated already by other methods. Here I desire only to insist on the corollary that N, as a witness to the reading of O, is less deserving of credence than any one of the four codices AFDV. Wholly useless it is not, even in this aspect; for in those books where A fails us N often serves to confirm the testimony of F and so to assure us better what the reading of the family AF really was. But the element of singular and transcendent merit which N possesses is derived, not from the archetype of AFDV, but from that other source which I denominate Z.

§ 19. AFDV considered severally.

I will now examine the few instances in which one alone of the four codices AFDV preserves a true reading or a trace of the truth. From this list I exclude the unique readings presented by F in the absence of A which have been already considered and which would presumably be found in A also if that MS were entire.

A.

It curiously happens that A exhibits, in the whole of the verses it contains (I i 1 to II i 63), only one true reading not known to us from FNDV. This is the correct spelling solacia in I v 27 'non ego tum potero solacia ferre roganti' where the rest have solatia. And this solitary distinction loses something of its effect when we observe that A gives cum for tum in the same verse: it may well be that the archetype after all had the false form solatia and that A has merely blundered into the right way through its carelessness about t's and c's. In every other place where A gives a true reading, that true reading is also given by F or by N or by both.

The fact however remains that A is the most faithful representative of its family; and the following examples will display the nature of its value to us. The codex N, as we have seen, frequently deserts the family AF to side for the nonce with DV: now in these cases it is often only the presence of A that enables us to discover what the reading of the family AF really is. For F is most negligently written, and we cannot tell whether its blunders are derived from its exemplar or peculiar to itself unless we have A to set beside it. Thus at I ii 26 culta DVN, una AF, viii 1 cura DVN, culpa AF, xii 10 dividit DVN, divitis AF, xiii 5 fama DVN, forma AF, the presence of A informs us that F got these errors from X and did not itself originate them; and on the other hand at xi 6 restat DVNA, monstrat F, xvii 13 uela DVNA, bella F, xviii 31 mihi DVNA, tibi F, xix 4 exequiis DVNA, obsequiis F,

we learn that F's mistakes are its own. But so soon as A disappears we are left without a test, and we are taught its value by the perplexity in which its absence plunges us. Most of all do we miss it in sundry places where F omits a word about which DV on one side and N on the other bear contradictory witness. Take IV i 15 'nec sinuosa cauo pendebant uela theatro': cauo N, suo DV, om. F. Whence did N derive the true reading cauo? and what was the reading of O? no answer is possible. Suppose now that A were present. If A gave cauo we should know cauo to be the reading of X, accidentally omitted by F, and also the reading of O, corrupted to suo by Y the parent of DV. If A gave suo we should know that suo was the reading of X and of O, and that N therefore derived its cauo from Z. If A omitted the word we should know that X omitted it, and though we should not know what the reading of O was, we should have little doubt that at any rate it was not cauo. And whatever A exhibited, it must necessarily teach us something which now we do not know. We suffer a like uncertainty through its absence at III xxii 23 sq. 'Clitumnus ab Vmbro | tramite' (litumnus N, liciminus D, liciinnus V, om. F) and IV ii 28 'corbis in inposito pondere messor eram' (in N, ab DV, om. F).

Thus much in defence of A, lest any one should despise it because of the accident that in one place only is it the sole preserver of a true reading.

F.

There is at least one passage in which F displays a striking superiority not only over the opposite family DV but over its own near relatives A and N: II i 31, 32.

aut canerem Aegyptum et Nilum, cum attractus in urbem septem captiuis debilis ibat aquis.

attractus AN, which is indefensible; tractus DV, which will not explain the corruption. Baehrens and Palmer have independently arrived at the correction atratus which is accepted by Solbisky and others and will probably become the vulgate:

the similar error attractis for atratis occurs at III v 34. Now

F outshines A and N by giving atractatus, that is atractus: merely ct for the t of the true reading, and even this error corrected.

At I iii 40 it seems that F rightly gives qualis (acc. plur.) where ANDV have quales. Still more noteworthy is F's retention of this form in leuis at II i 49, where the agreement of DV shews it to be correct, while F's own brethren A and N have altered the inflexion to leues.

There is one more place where F alone exhibits what I strongly suspect to be the hand of Propertius; but this I fear is no more than a lucky accident: I viii 35, 36.

dotatae regnum uetus Hippodamiae et quas Elis opes ante pararat equis.

opes...equis ANDV, equis...opes F: the latter arrangement, distributing adjective and substantive, 'quas' and 'opes', between the two halves of the pentameter, is preferred by the elegiac poets in general and Propertius in particular. But it appears incredible that so wanton an alteration as the transposition of the two words should have been made independently by A and by the parent of DV; and we are accordingly bound to suppose that opes...equis was the reading of O, and that F has only by an accident restored the correct order, if correct it be.

The above examples, let me say once more, are all drawn from that portion of the text which is contained by A as well as F, and exclude a large number of true readings, already considered, in which the singularity of F seems due merely to the absence of A.

D.

D alone preserves the true reading in the seven passages which follow.

II iii 42. hic dominam exemplo ponat in arte meam. arte D, ante VFN. II iii 51. turpia perpessus uates est uincla Melampus. melampus D, nylampus VN, inlampus F. II ix 2.

hoc ipso eiecto carior alter erit. eiecto D, electo VFN. II xiii 12. auribus et puris scripta probasse mea. puris D, pueris VFN. It is possible that this divergency indicates pureis. III xvi 25. di faciant, mea ne terra locet ossa frequenti. ne D, nec VFN. III xxiv 33. uellere tum cupias albos a stirpe capillos. cupias D, cupies V, capias FN. IV v 36. natalem Mais Idibus esse tuum. maiis D, malis VFN.

There are also three places in which D has retained an old spelling which the other MSS have modernised: II i 23 Karthaginis D, Carthaginis VAFN; III vii 43 uorteret D, uerteret VFN; IV x 44 gula D, gyla VFN.

But the greatest service rendered us by D singly is I think in IV i 17—19, a passage which the other MSS exhibit thus:

nulli cura fuit externos quaerere diuos, cum tremeret patrio pendula turba sacro, annuaque accenso *celebrare* Palilia faeno.

That is, in ancient times no one troubled to seek after foreign gods and no one troubled to celebrate the Palilia; which is absurd, for of course every one celebrated the Palilia: Lachmann accordingly restores sense by writing annua at for annuaque. But D points the way to an easier correction when instead of celebrare it offers celebrate, that is to say celebrāte or celebrante. The construction is 'cum tremeret turba, faenoque Palilia celebrante' = 'tremente turba faenoque P. celebrante' or 'cum tremeret turba faenumque P. celebraret': for a similar coordination of temporal clause with ablative absolute see Ovid met. v 362 sq. 'postquam exploratum satis est, loca nulla labare, lepositoque metu'. The figure by which the lighted 'faenum' instead of those who set it alight is said to celebrate the Palilia is the same as occurs in v. 23 'lustrabant compita porci'.

D moreover, like A, makes its value felt by the inconveniences which attend its absence. It lacks the first elegy and the first 13 verses of the second; and within this small portion of the text there are at least three differences of reading which we cannot track to their source for want of D to help us. They are cases where a contradiction occurs between AF on the one hand and VN on the other: I i 1 fecit AF, cepit VN; 13

arbore AF, uulnere VN; 22 placeat AF, palleat VN. These variations are susceptible of two explanations: that N has deserted, as it often does, the family AF and adopted the reading of the family DV; or that V, as it does not infrequently, has deserted the tradition of O and adopted, apparently from the source which I call Z, the reading which also presents itself in N. If D were here and gave cepit uulnere palleat, we should know that the former explanation was right; if it gave fecit arbore placeat, the latter; but now we must rest in doubt.

V.

V alone preserves the true reading in III i 26:
fluminaque Haemonio comminus isse uiro.
isse V, esse DN, ille F.

The case is less clear in III iii 41, 42.

nil tibi sit rauco praeconia classica cornu flare nec Aonium cingere Marte nemus.

cingere V, tingere DF, tinguere N. cingere is read by Lachmann Hertzberg and Baehrens, tinguere by Haupt Mueller and Palmer: I see no solid ground for a decision.

In IV viii 23,

Serica nam taceo uolsi carpenta nepotis,

if this generally accepted emendation of Beroaldus' is right, V comes nearest the truth with sirica nam: D has si riga nam, FN si riganam.

In two places V seems to preserve the genuine spelling: III vii 39 triumphalis (acc. plur.) V, triumphales DFN; II xxviii 49 aput V, apud DFN.

There is one passage more where V has perhaps retained a fragment of truth which the other Mss have obliterated; and I gladly seize the opportunity of discussing it by reason of its great interest and difficulty: IV v 19, 20.

exorabat opus uerbis ceu blanda perure saxosamque ferat sedula culpa uiam.

¹ pp. 115 sq.

This gibberish should describe how an old procuress poisons the mind of the poet's mistress with her insidious counsels. In the first place the unmeaning exorabat, which some editors alter with no good result into exornabat, should be written exercebat: o for e and a for ce are common mistakes. Now what is the simile? plainly the wearing away of a hard substance by gentle and continuous friction. Three words at least, perure ferat and culpa, must be corrupt. ferat, for which terat and terit were formerly proposed, is corrected with certainty by Messrs Rossberg and Palmer to forat. Instead of culpa v gives talpa, and the same conjecture had occurred to Mr Rossberg who writes 'ceu blandaque rura | saxosamque forat sedula talpa uiam', most unhappily: if it is meant that moles burrow holes in stones, that is false; if this is not meant, 'saxosam' misleads and the simile comes to naught; nor is it any less ridiculous to say in Latin that a mole 'forat blanda rura' than to say in English that it tunnels the smiling landscape. Turn then from talpa to Jacob's conjecture gutta (lympha had been already proposed) which in capital letters is easily confused with culpa: we have now the favourite image of the water wearing the stone, employed again by Propertius at II xxv 16, as also by Lucretius Tibullus and Ovid. perure remains: perurit and pererrat are quite inappropriate verbs, and terebrat recedes too far from the ductus litterarum; moreover 'blanda', if it is to be an epithet of 'gutta', is absurd: I propose therefore to remodel the passage with these very minute alterations:

exercebat opus, uerbis heu blanda, perinde saxosam atque forat sedula gutta uiam.

For 'uerbis blanda' see [Phaedr.] appendix fabularum 23 18 'qui, uerbis blandus, fraudem celat pectore', Hor. epist. II 1 135 'docta prece blandus': for the confusion of perinde with perure compare Ovid her. VII 84 where the Mss are divided between inde and ure. If now I am right in this restoration, V is perhaps to be commended as preserving a trace which has perished from the other Mss: instead of saxosamque ferat it gives saxosam feratque, which may mean that the change of atque to que came to pass through the transposition ferat atque

and the consequent absorption of one at by the other. But the change occurs in other places where no such explanation is possible, as at Verg. georg. IV 139 idem atque M, idemque P.

APPENDICES.

f and v.

We saw that, in many of the places where N gives a better reading than O, that same better reading is also given by f or v or both. It is therefore necessary to enquire whether f or v preserves any element of a genuine tradition which has not found its way into N. Here we must advance with extreme caution; for it is abundantly evident that many of the readings given by f and very many of those given by the various hands in V which Baehrens denotes all together by the sign Vm.2, and to which I am thus obliged to assign the single tally v, are the merest conjectures. Those only therefore among the lections of f and v can we reckon as genuine for certain, which preserve not the truth but a vestige of the truth, and which since they make no sense cannot be ascribed to conjectural emendation. But if we find that there are in f and v such lections as these, then we shall be disposed to refer to the same untainted source certain true readings in f and v which though they may be conjectural are nevertheless by no means easy or obvious conjectures.

In the following passages we recover the truth from relics preserved by f or v.

I xx 51, 52.

his, o Galle, tuos monitus seruabis amores, formosum nymphis credere uisus Hylam.

'nunc tu seruabis amorem, cum hucusque nymphis puerum tuum credere uisus sis' Hertzberg; but if the poet had meant this he would have made more of it: we should have heard of Gallus' negligence at the beginning of the poem, not in the very last verse, where it takes us quite by surprise. Therefore acuter critics, as Lachmann and Baehrens, have held the line corrupt, and the latter after enumerating the conjectures tutus nisus cautus fisus concludes 'nondum uerum repertum est'. Nondum, in the spring of 1880; but it was found in the autumn. Instead of uisus v reads rursus, which, mark, being meaningless is therefore no conjecture, and would consequently demand attention even if no scruple were suggested by uisus. Mr Palmer hence emended 'formosum ni uis perdere rursus Hylam', 'unless you wish to repeat the loss of Hylas': p and c are commonly interchanged, so are u consonant and f, and nīfis means nymphis. But from the uisus of O and N we learn that Propertius spelt the adverb rusus: this form is often preserved in the best MSS of the best writers, as in Virgil's at georg. II 232 and III 335.

пі 27-35.

nam quotiens Mutinam aut ciuilia busta Philippos
aut canerem Siculae classica bella fugae
euersosque focos antiquae gentis Etruscae
et Ptolomaeeae litora capta Phari, 30
aut canerem Aegyptum et Nilum, cum atratus in urbem
septem captiuis debilis ibat aquis,
aut regum auratis circumdata colla catenis
Actiaque in Sacra currere rostra Via,
te mea musa illis semper contexeret armis. 35

I have given what I hold to be the true reading of v. 31. I will at first mention only the variants of AFNDV: cyptum AN, ciptum F, cyprum DV. Cyprus is here quite out of place: the fact that Antonius transferred that island to the kingdom of Egypt is very poor cause for numbering it among the triumphs of Augustus: cyprum then is an attempt to make sense of the earlier corruption cyptum. To this therefore we turn; and I assert that palaeographically the old conjecture Aegyptum is easier than Baehrens' Coptum, since the loss of one e in the sequence canereegyptum, and the change of G to C, together constitute a slighter alteration than is y for o. But it is objected that Aegyptum is bad in sense; 'neque enim' says Mr Solbisky p. 147 'nudum nomen eius terrae, quam poeta uerbis Ptolomaeei litora capta Phari et Nilo significauit,

medium inter haec interpositum esse potest'. Now as to 'litora capta Phari', this is that same misapprehension of the passage which led Schrader to write aut for et in v. 30 and et for aut in v. 31 in order that Pharos and the Nile might not be disjoined. All this will be refuted by the observation that vv. 27-30 refer to the wars of Augustus, vv. 31-34 to his triumphs: the point of disjunction is at the end of v. 30, and the contents of that verse may therefore be banished from our mind while we are emending v. 31. We have only to consider whether both Egypt and the Nile would appear in the triumphal pageant; and this question is easy to solve: Ovid trist. IV 2 41 sqq. 'cornibus hic fractis, uiridi male tectus ab ulua, | decolor ipse suo sanguine Rhenus erat. | crinibus en etiam fertur Germania passis', ars I 223 sqq. 'hic est Euphrates, praecinctus harundine frontem: | cui coma dependet caerula, Tigris erit: | hos facito Armenios: haec est Danaeia Persis', Sil. xvii 636 sqq. 'mox uictas tendens Carthago ad sidera palmas | ibat, et effigies orae iam lenis Hiberae, | terrarum finis Gades, ac laudibus olim | terminus Herculeis Calpe, Baetisque lauare | solis equos dulci consuetus fluminis unda, | frondosumque apicem subigens ad sidera mater | bellorum fera Pyrene, nec mitis Hiberus | cum simul illidit ponto quos attulit amnes'. I claim then that there is no excuse for refusing to Aegyptum its place in the text. And if Aegyptum is right, then f, which gives giptum, has preserved more of the truth than any other witness; for i and y may be considered the same thing in MSS like ours.

IV vi 25, 26.

tandem aciem geminos Nereus lunarat in arcus, armorum et radiis picta tremebat aqua.

Instead of ev v gives q; (=que) which contravenes the metre and is motiveless as an interpolation. A possible suggestion would be armorumque radis, for Propertius has not only the genitives $Mari\ Deci\ Tati$ but the nominative Gabi. But picta is unsatisfactory: to describe the water as 'picta' by the reflexion of the brightly coloured prows of ships would be a correct use of the word; but the reflexion of light from weapons

is virtually of one colour with the reflexion from water, and water which catches the light from weapons suffers no change of hue. Dausqueius and Heinsius therefore conjectured icta: the corruption is explained if we write 'armorum radiisque icta': for the elision compare I v 32 'non inpune illa rogata uenit' and III xxii 10 'Herculis Antaeique Hesperidumque choros'. q; icta was taken for picta: q; was afterwards written overhead as a correction and then inserted in the wrong place, where only v preserves it: ON finding it incompatible with the metre alter it to et.

IV xi 29, 30.

si cui fama fuit per auita tropaea decori, et Numantinos regna loquuntur auos.

So DV; F omits v. 30, and N has lost the page which contained it. The line is nonsense and 'Nūmantinos' is a false quantity. Now f reads thus: 'aera Numantinos regna locuntur auos'; and aera is also given by v. locuntur is not the spelling of a renascence corrector, and Baehrens is clearly right when with heinous infidelity to his principles he adopts it. aera again is no interpolation, since it cannot be construed; and era will explain the corruption et. Now as to the original sense of the verse there can be no doubt: it was 'nobis fama per auita tropaea decori est': the 'si cui' of the hexameter, as Baehrens says, admits no other sequel. We may write

aera Numantinos nostra locuntur auos,

'the spoils of armour in our house tell of our ancestors who took Numantia'. The three first letters of 'nostra' might be absorbed in the three last of 'Numantinos', and the remaining tra corrected into the first word that came to hand. The above emendation was formerly proposed by Mr Palmer who afterwards abandoned it for the incoherent Afra...regna of Scaliger. Perhaps however a better way of obtaining the required sense is to read with Baehrens

nostra Numantinos signa locuntur auos.

aera may well be a relic of nostra or ñra, as sera is at Ovid fast. III 738; and we had signa and regna confused in Prop.

IV ii 2 (vol. XXI pp. 123 sq.), where add Ovid fast. v 152. I should add that our singular indebtedness to f and v in this passage does not prove so much for their singular merit as did the instances adduced before; for it is very likely that if we could recover the lost page of N we should find aera there also.

In the passages which now follow it appears that v or f has preserved the true reading corrupted by all our other witnesses. I exclude a great many instances in which the reading of v or f, though peculiar to themselves and indisputably true, may be plausibly explained as a conjectural emendation. For example, even the 'nigraque funestum concinit omen auis' of v at II xxviii 38 where the other authorities give condidit, even this reading, which is proved to be true by Ovid am. III 12 2 'omina non albae concinuistis aues' and was by no means easy to recover by conjecture, may yet be a conjecture after all. But in the cases here to be adduced this hypothesis is impossible or else highly improbable; and we have learnt from the evidence above that f and v contain at any rate some element of truth which is not drawn from conjecture.

III xv 7. tertius haut multo minus est cum ducitur annus.

haut v, clearly the source of haud O and aut N; and imagine a renascence interpolator of V, where haud stood in the text, spontaneously altering this approved form into the then unfashionable haut!

I xi 9-12.

atque utinam mage te remis confisa minutis paruula Lucrina cumba moretur aqua, aut teneat clausam tenui teutantis in unda alternae facilis cedere lympha manu.

teutantis DVN, tuetantis AF, teutrantis v, i.e. Teuthrantis. This generally accepted reading is I think very plausibly defended by Hertzberg: Teuthras was king of Mysia, and from him the south-west of that country derived the name Teuthrania: now on that coast lay the Aeolic Cyme which was thought to have shared in founding the Campanian Cumae; 'Teuthrantis

lympha' (Teuthrantis a feminine adjective) therefore means 'Cumana lympha', probably the lacus Acherusius, just as 'Lydus' and 'Maeonius' often stand for 'Tuscus'. There may be some significance in the fact that Silius XI 290 bestows the name of Teuthras on a native of Cumae. It is worth mentioning further that in Sen. Herc. fur. 477 some Mss have teutantis, like DVN, where they evidently mean Teuthrantis, and that in Ovid her. IX 51 Teuthrantia is corrupted to teuthantia and in trist. II 19 to teutantia also. The verse wants no more change: when Baehrens prolegg. p. XXII enquires 'quid hoc noui est, per deos te oro, in unda lympha te teneat?' we reply that it is nothing new at all, any more than I xxii 6 sqq. 'puluis Etrusca ...tu nullo miseri contegis ossa solo' or the similar examples collected by Dr Postgate, Select Elegies p. lxviii.

I xx 25-28.

hunc duo sectati fratres, Aquilonia proles, hunc super et Zetes, hunc super et Calais, oscula suspensis instabant carpere palmis, oscula et alterna ferre supina fuga.

After the vain attempts of others to make out that palmis can stand for alis, Hertzberg explains 'suspensis palmis' by the remark 'pendere et suspensum esse de omni uolucrum parte dicitur'. Perhaps; but when a man walks along the street, except he goes on all fours, his 'palmae' are no less 'suspensae' than if he flew: in order that Zetes and Calais may be described as flying, the epithet 'suspensae' must be applied to some part of the body which is not 'suspensum' except in flying. Thus Statius silu. II 7 4 with the words 'pendentis ungulae' depicts Pegasus as a flying horse: 'pendentis caudae' would not have that effect. Here instead of palmis v offers plantis, which should be accepted even if a conjecture; but a conjecture it cannot be unless we are to confess that an interpolator of the fifteenth century considered the passage with more attention than a long series of modern editors. I would compare Stat. Theb. VI 638 sqq. 'uix campus euntem | sentit, et exilis plantis interuenit aer, | raraque non fracto uestigia puluere pendent'.

n ii 3, 4.

cur haec in terris facies humana moratur?

Iuppiter, ignoro pristina furta tua.

'Jove, I am ignorant of your old amours' may be instantly dismissed as nonsense. Hence Broukhusius, Volpi, Huschke and Hertzberg render ignoro as 'nihili aestimo', taking 'furta' to mean 'puellas amatas'. ignoro has no such meaning: it possesses, in some passages quoted by these scholars, the meaning 'I disregard' = 'I refuse to recognise' possessed by the English 'ignore': it does not possess the meaning 'I disregard' = 'I contemn'. When it is proposed to make the verse an interrogation, and asserted that 'am I ignorant of your old intrigues, Jupiter?' is Propertius' way of saying 'are they myths or realities?', I can only reply that, if so, it might be Propertius' way of saying anything. There is an end to all these desperate devices if we take the ignosco proffered by v and by the second hand in N: now that Propertius has seen how beautiful a mortal woman can be, he forgives the old amours of Jove with the daughters of men. The construction 'ignosco aliquid' without an 'alicui', like the similar use of 'inuideo', is rare but not unexampled. sc is confused with r, and some MSS at Ovid trist. IV 4 8 give ignoras for ignoscas.

II xii 17, 18.

quid tibi iucundum est siccis habitare medullis? si puer est alio traice puella tuo.

puer...puella tuo ON, pudor...tela puer v. The tela of v is universally accepted, for the bella of some late MSS will not serve; pudor too is adopted by all modern editors except Baehrens and Mueller; but at the end of the verse all read tua. Baehrens followed by Mr Lucian Mueller writes 'i, puer, en alio traice tela tua'. I assert that neither this nor the 'si pudor est, alio traice tela tua' of the vulgate explains the apparition puella tuo in ON. Such meaningless and unmetrical words are no interpolation but a dull and honest mistake: how did it arise? The change of tela to puella may have been caused it is barely possible, by the puer preceding; but why tua, protected by the similar inflexion of tela or puella, should

have been altered to tuo, it is hard to conceive, I shall essay to defend the reading of v; and I will begin at the beginning of the verse. Mr Lucian Mueller impugning 'si pudor est' says that 'priorem uersum respicienti non erit dubium quin Propertio, si apte uellet loqui, potius fuerit dicendum si sapis'. I reply by citing an epigram of Martial's in which the phrase is used with precisely the same shade of meaning as here: I insert in brackets parallel verses from this elegy of Propertius: Mart. x 90 'quid uellis uetulum, Ligella, cunnum? [Prop. 17 quid tibi iucundum est siccis habitare medullis?] quid busti cineres tui lacessis? [Prop. 20 non ego, sed tenuis uapulat umbra mea] | tales munditiae decent puellas [Prop. 19 intactos isto satius temptare ueneno]...erras, si tibi cunnus hic uidetur | ad quem mentula pertinere desit [again Prop. 20 non ego sed...umbra mea]. | quare, si pudor est, Ligella, noli | barbam uellere mortuo leoni'. The formula is employed not merely in serious objurgation as at Iuu. III 153 sq. 'exeat, inquit, | si pudor est, et de puluino surgat equestri', but in mild or playful remonstrance, as at Prop. I ix 33 'quare, si pudor est, quam primum errata fatere', Ovid am. III 2 23 sq. 'tua contrahe crura, | si pudor est, rigido nec preme terga genu', Verg. buc. VII 44 'ite domum pasti, si quis pudor, ite iuuenci'. Mr L. Mueller makes the further objection that 'nisi antiquitus traditum fuisset illud puer, uix ac ne uix quidem in N [et O] pro tela scriptum esset puella'; and this is an effective argument against the vulgate but will lose all its force if we accept the whole reading of v. For then we shall hold that puer was not only 'antiquitus traditum' but placed where it had much more power to produce puella than at the beginning of the verse. In traice tela puer the letters te were lost after ce and then added above or in the margin; then from the elements puer and la and te the scribe constructed puel-la te and altered te to tuo for the metre. The reading of v, if not genuine, is a surprisingly subtle conjecture.

II xxix 35, 36.

apparent non ulla toro uestigia presso, signa uoluptatis, nec iacuisse duos.

uoluptatis DV, which is satisfactory enough, and of which the uoluntatis found in FN may be a corruption. But f gives uolutantis, which is approved by Lipsius and Heinsius and by Lachmann, who however thinks it may be a 'felix error'; and so indeed it may. An interpolation it can hardly be, since the word and the form are a far less obvious correction of uoluntatis than uoluptatis would have been. The postponement of nec (or non as O reads) is one of those concessions to metre so frequent in Latin pentameters: compare III xxi 16 'qualiscumque mihi tuque, puella, uale'. Hertzberg objects that the verb uoluto is too coarse for the occasion; but this, as Baehrens says, is to forget that Cynthia wounded by unjust suspicion is here speaking in anger and contempt.

IV iv 63, 64.

et iam quarta canit venturam bucina lucem ipsaque in Oceanum sidera lapsa cadunt.

With lapsa the addition of 'ipsa' is senseless: 'even the stars have fallen': then something else has fallen; and what is that something else? the context gives no reply. lassa v, which immediately invests 'ipsa' with a meaning: 'the stars, weary like me'. Compare Sen. Herc. fur. 125 sq. 'iam rara micant sidera prono | languida mundo'. Again in I iii 45,

dum me iucundis lapsam sopor inpulit alis,

one enquires 'unde quo lapsam?' and gets no answer: lassam, given by 'corr. V' (? = v), is intelligible.

I will now enquire what relation subsists between fv on the one hand and N on the other.

Baehrens prolegg. p. IX asserts that where Nfv agree together N has copied its reading from f or v. The assertion is baseless, for it is not yet established that even F and V, far less f and v, are older than N. And Baehrens himself is constrained to admit immediately afterwards that many of N's readings, where it differs from O, are not derived from f or v but from some other source: then why not all? Obviously his assertion will not bear serious criticism: it is only a surreptitious attempt to prejudice the reader against N.

Mr Plessis p. 39, opposing Baehrens' opinion, asserts that 'le contraire est certain, si F et V, comme je crois l'avoir établi, sont postérieurs d'un siècle et demi à N', a characteristic example of Mr Plessis' ratiocination: because f and v are later than N, therefore they are copied from N. This conclusion, to judge from the facts which we have just surveyed, is no less false than it is irrational; but I pause a moment to signalise the futility of the argument with which it is impugned by Mr Leo, who says p. 445 that the corrections of f and v are certainly not derived from N: 'satis hoc probat IV 11, 17-76 locus in N omissus'. Now the fact is that those verses are absent from N simply because the leaf on which they were written is now torn out. But assume what this very fact shews to be false: assume that N originally omitted them: what would that prove? merely that the readings of f and v in those verses are not derived from N. But we knew already, without this proof, that hundreds of the readings of f and v in all the four books are not derived from N: 'permulta' confesses Mr Leo himself 'ab N aliena a correctoribus in V et F interpolata, alia recte emendata sunt'. So even when we have granted Mr Leo his false premiss we find that it will not help him to his conclusion. Yet premiss and conclusion alike are accepted by Mr Solbisky p. 172.

But from the tedious though necessary task of refuting what ought never to have been written I return to the question in hand: what relation subsists between fv on the one hand and N on the other? In the passages just considered we find f or v or both together preserving elements of genuine tradition which N does not preserve: here at least then f and v are not derived from N. On the other hand at the beginning of this treatise we found N preserving elements of genuine tradition (I vi 3, III v 6, IV i 106, iii 55 etc.) which are preserved neither by f nor by v: there at least then N is not derived from f or v. Therefore, in those places where elements of genuine tradition are preserved by Nfv in common, we have no ground for supposing either that N derives them from fv or that fv derive them from N.

The simplest hypothesis is that which I have embodied in

my stemma codicum: that f and v derive these elements from the same lost Ms whence N derives them. This supposition is consistent with all the facts before us. We have seen that Nfv often present the same genuine reading: that is natural, if their source is the same. We have seen that less frequently N presents a genuine reading not given by fv, or fv present a genuine reading not given by N: that is easily explicable: it means that for the nonce N has been copying more carefully than fv, or fv more carefully than N, the text of the exemplar. If however anyone should prefer to say that f and v derive their genuine readings not from the same exemplar as N but from another Ms closely resembling it, I should be unable to confute his opinion, just as he would be unable to substantiate it.

Agreement of V with N.

I shall here bring together certain passages in which V quits DF, its fellow-descendants of O, and ranges itself with N.

II iv 17. hostis si quis erit nobis, amet ille puellas. ille NV, ipse DF. II vi 11. me laedit si multa tibi dedit oscula mater. laedit Itali, laedet NV, laedes DF. II x 10. nunc aliam citharam me mea Musa docet. nunc NV, naque F, nanque D. II xii 12. nec quisquam ex illo uulnere sanus abit. abit NV, erit DF. II xiv 11. at, dum demissis supplex ceruicibus ibam, dicebar sicco uilior esse lacu. dum NV, cum DF. II xx 10. sint mea uel Danaes condita membra domo. uel NV, nec DF. II xxii 16. et Phrygis insanos caeditur ad numeros. caeditur NV, quaeritur DF. II xxx 1, 2. tu licet usque | ad Tanain fugias. tanain N, tanaim V, tantam DF. II xxxiv 30. nil iuuat in magno uester amore senex. uester NV, noster DF. III iv 22. me sat erit Sacra plaudere posse Via. sacra NV, media DF. III v 11, 12. hostem | quaerimus atque armis nectimus arma noua. nectimus NV, quaerimus DF. III xxiv 38. euentum formae disce timere tuae. formae N, V in ras., dominae DF. IV v 39, 40. semper habe morsus circa tua colla recentes, | dentibus alterius quos putet esse datos. alterius DF, alternis NV.

Now to consider the meaning of these phenomena. I hold that the reading in which D and F, representatives of both families, concur, was the reading of O, and that the scribe of V has employed for the emendation of his text the same codex Z whence N derived so much, or, if you will, another codex closely resembling Z. I think it unlikely that this hypothesis, which seems at any rate simple and adequate, will encounter much opposition; but I may call attention to one circumstance which tells strongly in its favour and against the explanation which might conceivably be offered, that the dissension between V and DF arises from a dittography in their parent O. The fact I speak of is this: except in the passage last quoted, where the divergency is so minute that it is probably a mere accident, the readings given by V are always the true, or at any rate the apparently true readings; and this is no slight indication that the scribe of V adopted them as I have suggested, with the deliberate intention of improving his text. In short I can hardly doubt that the fact is as I say; but since from the nature of the case no proof is possible I have refrained throughout the treatise from employing any of these passages to support my arguments.

The vulgar manuscripts.

I shall here defend the thesis that all the known MSS of Propertius except NAFDVfv are worthless. So far as most of them are concerned this assertion is not denied, or at any rate no attempt is made to oppose it by evidence or argument. But some have had their champions; and it is the claims of these that I now essay to controvert.

First comes the codex *Groninganus* and its chief defenders Mr Luetjohann and Mr Heydenreich. I should observe that these scholars published their defences of this Ms before the year 1880, and that possibly they now agree with me that it has been superseded by Baehrens' Mss, just as I agree with them that it had some value while Baehrens' Mss were yet unknown.

The following are the lections adduced as witnesses to the independent value of G by Mr Heydenreich, quaestiones Propertianae pp. 38 sq., from the first three books, and by Mr Luetjohann, commentationes Propertianae p. 6, from the fourth. I pass them singly in review.

I iii 27-29.

et quotiens raro duxit suspiria motu obstipui uano credulus auspicio, ne qua tibi insolitos portarent uisa timores.

duxti G. Easily explicable as a conjecture.

I viii 21, 22.

nam me non ullae poterunt corrumpere, de te quin ego, uita, tuo limine uerba querar.

taedae G. Probably wrong; certainly unnecessary.

I xvi 23, 24.

me mediae noctes, me sidera plena iacentem, frigidaque Eoo me dolet aura gelu.

prona G. A good, but not a difficult conjecture.

I xix 5. non adeo leuiter noster puer haesit ocellis.

nostris G. Given also by v.

II xii 18. si puer est alio traice puella tuo.

pudor...tela tua G. pudor and tela are also given by v; tua,
I have above¹ attempted to shew, is wrong.

II xv 47. nec certe merito poterunt laudare minores. haec G. Given also by f.

II xvi 18. et iubet ex *ipso* tollere dona Tyro. *ipsa* G. An obvious emendation.

II xvi 33, 34.

tot iam abiere dies, cum me nec cura theatri nec tetigit Campi, nec mea mensa iuuat.

musa G. Explicable as a conjecture.

¹ pp. 111 sq.

11 xxi 11, 12.

Colchida sie hospes quondam decepit Iason, ciocta est tenuis namque Creusa domo.

tenuit ...domam G. This reading, if right, is an easy conjecture; but it is probably wrong. That Propertius wrote

ciccit Assonia namque Creusa domo

ta in my opinion established by the following imitations: Ovid her, xii 184 'ausus es, Assonia, dicere, cede domo', xvi 229 sq. tomnia Medeae fallax promisit Iason: | pulsa est Aesonia num minua illa dome l', ars iii 33 sq. 'Phasida, iam matrem, fallax diminit Iaso: | uenit in Assonias altera nupta sinus': compare also Prop. iii xi 12 'iret ut Aesonias aurea lana domos', i vi 4 'ultoriuaquo domo uadere Memonia', ii iii 54 'mox Amythaonia uupta futura domo'. The classical but unfamiliar niloit (= nicit) was naturally misapprehended by the scribe.

11 xxii 45-50.

hio unus dolor est ex omnibus acer amanti, sporanti subito si qua uenire negat.

quanta illum toto nersant suspiria lecto, onus recipi quae non nouerit illa netat, ot rursus puorum quaerendo andita fatigat, quom, quae soire timet, prodere furta inbet.

quantified by most modern editors and makes very good sense:

num rocipi, quem non nouerit, ille putat.

(larinin however it cannot be called; and it may quite well be

11 asviii 0, 10.

num nibi collatam doluit Venus? illa peraeque pran an formosis innidiosa dea est.

from pursuages (A. I have already discussed this passage and antique of the show that all a perusyas, accepted by the latest allege l'almos and Vahlon, is the true reading. pursuages is after by I'm well as (A.

1 vol. xx1 p. 181.

II xxxiv 33. nam rursus licet Aetoli referas Acheloi. cursus G. An easy conjecture.

II xxxiv 59-62.

me iuuet hesternis positum languere corollis, quem tetigit iactu certus ad ossa deus; Actia *Virgilio* custodis litora Phoebi Caesaris et fortes dicere posse rates.

Virgilium G. A very obvious conjecture, and probably wrong: it seems more scientific to retain the dative Vergilio in v. 61 and write mi lubet...posito in v. 59: when mi lubet was corrupted to me iuuet the scribe changed the adjacent posito into the accusative but forgot to alter the distant Vergilio, which survives to indicate the truth.

III v 47. exitus hic uitae superest mihi. superet G. Explicable as a conjecture.

III xii 35. ueteres arcus *lecto* renouasse procorum. *leto* G. An obvious conjecture.

III xv 3. ut mihi praetexti pudor est uelatus amicus. amictus G. Given also by DV.

III xvii 11, 12.

semper enim uacuos nox sobria torquet amantes spesque timorque animo uersat utroque modo.

animum...utrinque meum G. Explicable as a conjecture, and a bad conjecture: meum impairs the sense. The text can be emended by the simple substitution of e for o:

spesque timorque animae uersat utroque modo, 'hope and fear toss them to and fro like a wind': 'utroque' is the adverb (Ovid rem. 443 'secta bipertito cum mens discurrit utroque'), and 'animae modo' = 'aurae ritu' (Ovid am. III 4 14 'fulminis ire modo').

III xvii 30. cingit Bassaricas Lydia mitra comas. cinget G. Given also by v.

III xxii 5, 6.

si te forte iuuant Helles Athamantidos urbes, et desiderio, Tulle, mouere meo.

nec G. Explicable as a conjecture.

IV i 36. hac ubi Fidenas longa erat isse uia.
ire G. Given also by FDV.

IV ii 3. Tuscus ego Tuscis orior.

ego et G. An obvious metrical emendation: thus other of the inferior MSS insert a.

IV ii 58. haec spatiis ultima creta meis.

meta G. An obvious conjecture, but unnecessary and probably wrong: creta is defended by Plin. h. n. VIII 42 65 § 160 'peracto legitimo cursu ad cretam stetere'.

IV v 19, 20.

exorabat opus uerbis ceu blanda perure saxosamque ferat sedula culpa uiam.

'pererrat G' says Mr Luetjohann. G does not give pererrat, which moreover is an absurd reading: it gives perurat, which is given also by v.

IV vi 65, 66.

haec summa aeternis queritur liuere catenis bracchia nec meritas frigida saxa manus.

sua maternis G. A most elegant emendation, but not hard to find for anyone who was acquainted with the well known story of Andromeda. G apparently belongs to the latter half of the 15th century and was written in Italy, which by that date contained many scholars quite capable of the correction.

IV viii 68, 69.

Lygdamus, ad plutei fulcra sinistra latens, eruitur, geniumque meum protractus adorat.

prostratus G. Again a good emendation. Mr Luetjohann argues that this can hardly be a conjecture, because there was no necessity for altering the text; but Italian MSS of this

date are replete with unnecessary alterations, some wrong, some right.

IV viii 77, 78.

colla caue inflectas ad summum obliqua theatrum, aut lectica tuae sudet aperta morae.

'sudet G, sidet N; ubi e G scriptura Kochius in symb. ph. B. p. 328 haud improbabiliter enucleauit nudet operta' writes Mr Luetjohann. He is mistaken: sudet is given by N, and by FDV into the bargain.

IV ix 21. dixerat; at sicco torquet sitis ora palato.

torret G. The alteration is not only unnecessary but detrimental: extreme thirst, as is well known, distorts the mouth into a grin.

IV ix 22. terraque non ullas feta ministrat aquas.

festa G, whence Mr Luetjohann would read tosta with Keil. It is true that feta is obscure and tosta appropriate; but the emendation is quite uncertain, and no editor has yet adopted it.

IV ix 38. Alciden terra suscepta uocat.

recepta G. Given also by FDV.

To these examples I add one more, put forward by Mr Ellis p. 393: II iii 21, 22.

et sua cum antiquae committit scripta Corinnae carminaque quiuis non putat aequa suis.

lyrnes G, whence Volscus conjectured Erinnes. Admitting for the sake of argument that the conjecture is right, I remark that G displays no peculiar merit, since v gives lyrines which is nearer yet.

We see then that the proofs of G's sincerity adduced by its defenders are ineffectual. They fall into three classes: readings which are false; readings which are explicable as conjectures; and readings which are given not only by G but by one or other of the witnesses NAFDVfv. Is it asked, Why may not G, in respect of the readings which it shares with NAFDVfv, be just as sincere as are NAFDVfv in respect of the readings

which they share with G? the answer is ready to hand in the simple fact that, while NAFDVfv give scores of sincere readings which are not in G, G gives no sincere reading which is not in one or other of NAFDVfv. This fact of course has only one explanation: G is derived from these MSS, or from some of them or from one of them, and possesses no genuine element drawn from any other source. The particular MS from which G does in point of fact derive the greater number of its readings is V corrected by v, as has been already observed by Baehrens prolegg. p. x.

Next I come to the Cuiacianus or Perusinus, perhaps the worst MS of Propertius in the world. It was written at Perugia in 1467, came into the possession of Cujas, was lent by him to Scaliger, exerted a deleterious influence on Scaliger's recension, and then disappeared from sight: for some two hundred and fifty years it remained 'inrepertum et sic melius situm', till in 1874 Mr Palmer had the ill luck to discover it in the library of a friend. The following are the passages, few enough, in which he has accepted its readings or built conjectures on them.

I xx 52, formosum nymphis credere uisus Hylam.

rursus P in marg., whence Mr Palmer elicits the admirable emendation which I have accepted in my previous discussion of the passage¹: ni uis perdere rursus. But rursus is given also by v.

II vi 20. nutritus duro, Romule, lacte lupae. durae P. Given also by F.

II xiii 55, 56.

illis formosum iacuisse paludibus, illuc diceris effusa tu, Venus, isse coma.

lauisse P. Explicable as a conjecture and accepted by no modern editor but Mr Palmer.

II xiv 15, 16.

atque utinam non tam sero mihi nota fuisset condicio! cineri nunc medicina datur.

1 pp. 105 sq.

emeriti P, whence Mr Palmer proposes 'emerito cineri nunc' cet., an alteration which deprives the hexameter of all relevant sense. The reading of P is due to the fact that cineri and emeri are palaeographically almost identical.

II xxxii 45.

haec eadem ante illam inpune et Lesbia fecit.

illam iam P. An obvious and perhaps unnecessary conjecture. The MSS offer two more examples, II xv 1 and III vii 49, of hiatus at the caesura.

II xxxiii 11, 12.

a quotiens quernis laesisti frondibus ora, mansisti stabulis abdita pasta tuis.

abbita P, whence Mr Palmer brilliantly recovers the truth: 'mandisti et stabulis arbita pasta tuis'. I have fully admitted above¹ that abbita is a most extraordinary freak and has all the tokens of sincerity if considered in itself. But a freak and no more we are in reason bound to deem it, when we find it absolutely alone in a wilderness of depravity.

IV iii 11, 12.

haecne marita fides et pactae iam mihi noctes, cum rudis urgenti bracchia uicta dedi.

This reading of P is accepted by Mr Palmer. If there is anything in my discussion of the passage above², the sense is unsatisfactory; nor are the variations hae sunt pactae mihi and et parce auia easily deduced from this original.

IV xi 21, 22.

assideant, fratrem iuxta Minoia sella, et Eumenidum intento turba seuera foro.

So Mr Palmer, taking sella et from P. It is given also by V, and is wrong: et is placed at the end of an hexameter by the satiric poets alone (Lachmann on Lucr. II 502).

In these passages only has even Mr Palmer assigned any weight to the readings of the Perusinus. The Perusinus then is judged.

1 vol. xx1 pp. 111 sq.

2 vol. xx1 pp. 148 sq.

The only other Ms specifically patronised by any writer since Bachrens is the Hamburgensis: its patron is Mr Plessis, whose words I transcribe because such things must be seen to be believed: they occur on p. 41 of his études critiques sur Properce.

'Je trouve que le Hamburgensis n'est guère inférieur aux manuscrits de M. Baehrens et que Hertzberg n'avait pas tort de l'admettre dans sa récension. M. Baehrens lui-même accorde au Hamburgensis une mention honorable. Il dit que, parmi les manuscrits contenant Catulle et Tibulle avec Properce, c'est le seul qui mérite d'être cité [what Baehrens says is 'fortasse memorari meretur] parce qu'il est transcrit d'après F avant, il est vrai, déjà souffert des corrections. Cette dernière circonstance diminue la valeur du Hamburgensis aux veux de M. Baehrens, qui n'en relève les variantes que de loin en loin avec celles d'autres manuscrits interpolés, sous le signe commun 5; d'après l'opinion de M. Léo et la mienne sur AFDV, le copiste de H a, au contraire, bien fait de tenir compte des corrections de F.

Mr Plessis therefore admits that the Hamburgensis is copied from F, and yet would have us receive it into our apparatus criticus.

It remains only to notice the assertion of Mr Leo, p. 447, where after extolling N as the mainstay of Propertian criticism he proceeds 'librarii errores arguere ualebit e melioribus uulgaris notae libris quicumque eligetur. uerum AFDV omnino nihil ualent'. We have just tried and condemned the only three among the vulgar MSS which have been selected by any recent critic. When Mr Leo specifies his selections it will be possible to examine their merits: till then it must suffice to say that I have scrutinised the mass of critical material collected by Burmann and Hertzberg without discovering a fragment of genuine tradition unknown to us from NAFDVfv1.

has been obtained by Dr Postgate,

1 This is the place to speak as I me of its readings in a number of promised, vol. xxx p. 101, of the mss passages which I selected as tests. to which Mr Hosius has called atten- Mr Hosius' estimate seems altogether tion since this treatise was written. correct: the ms is one from which we A collation of his Neapolitanus 268 shall get nothing new; at the utmost it may help to settle the tradition of who has been kind enough to inform the family AF when A is absent and

CONCLUSION.

I hope that I have now made good the promises with which I set out. It has been demonstrated, against Baehrens, that N contains a genuine element which AFDV do not contain', and it has been demonstrated, against Messrs Solbisky Plessis and Weber, that this genuine element in N is not derived from the archetype of AFDV but from an independent source2 whence f and v have also derived a genuine element not possessed by AFDV³. It has further been shewn that N contains a second element drawn from a MS of the family AF, and a third and smaller element drawn from a Ms of the family DV4. It has been demonstrated, against Mr Leo, that AFDV contain a genuine element which N does not contain, and it has been demonstrated, against Mr Solbisky, that the two families AF and DV deserve equal credence as witnesses to the reading of their archetype O6. It has been shewn also that each one of the four codices AFDV preserves fragments of truth peculiar to itself7.

It is proved therefore that the cardinal MSS are related to one another as I asserted in my second thesis. Hence follows as a necessary consequence the truth of my first thesis: that the seven authorities NAFDVfv are independent witnesses and must all be employed if we would reconstruct the Propertian archetype.

F dissents from N. The same may be said of another new MS, Holkhamicus 333, an account of which was read by Dr Postgate before the Cambridge Philological Society on May 11. I expect more from Mr Hosius' Vrbinas 641 and from a closely similar Paris codex, the Memmianus of Passerat, my knowledge of which I owe to Dr Postgate. These two MSS are akin to N and on the whole decidedly inferior to it; but I think it possible that they here and there preserve the Z element

even better. I base this opinion chiefly on the *Tarpeiius* quoted from both at IV i 7: another example will be their seloni at IV i 31 if my conjecture seueri is true.

- 1 vol. xx1 pp. 110 sqq.
- ³ vol. xx1 pp. 135-138.
- ³ pp. 105-115.
- 4 pp. 95-98.
- ⁵ vol. xxi pp. 149 sqq.
- 6 vol. xx1 pp. 168 sqq.
- ⁷ pp. 99-105.

Finally it has been shewn that the residue of the MSS exhibit no element of genuine tradition not possessed by one or other of these, whence it follows that they are derived from these, and are therefore to be cast aside.

I add a few remarks on certain matters connected with our subject.

In my stemma codicum, following the accepted practice, I have expressed the threefold origin of N in the simplest form by three lines converging on that MS from its three sources. I am not however to be understood as implying that N was copied directly from these: that indeed I think incredible: but since it is impossible to say how many steps separate N from each of its ancestors, any more detailed scheme would be purely conjectural and almost certainly wrong. Here however I will indicate one method by which the text of N may have been formed Let us imagine a codex a of the family AF: there comes a scribe who employs this as his exemplar but has also at hand a codex \$\beta\$ of the family DV to which he turns for help when a puzzles him: thus equipped he executes a copy which we will call y. The owner of y lights upon the codex Z which has an unmistakable air of high antiquity, and he reverentially copies thence a great number of readings into his own codex v. just as v has copied a great number of them into V. Then comes a scribe who employs y as his exemplar and, in transcribing it, incorporates in his copy the readings of Z appearing in the margin, which he takes to be meant for corrections, just as the Groninganus, in transcribing V, has incorporated many of the readings of v. The copy thus formed is our N. All this is a mere flight of the imagination; but my aim is to leave nothing obscure, and to shew that, although we cannot trace how the confluence into N of the three streams of tradition actually came to pass, that confluence itself is a matter of no difficulty.

It will be observed that in discussing the merits and the faults of N I have eschewed all reference to the vexed question

of its date. This I have done for two reasons. First, the date of N, being still in dispute, cannot legitimately be made the foundation of an argument. Secondly, the date of N is immaterial to our estimate of its worth. If it were proved to belong, as Messrs Keil and Plessis contend, to the 12th century, that would indeed confute Baehrens' estimate of it; but then I think I have confuted Baehrens' estimate already without this help. If on the other hand it were proved to be written, as Baehrens contends, later than 1430, that fact would not one whit discredit the proofs of its sincerity amassed in these pages, because those proofs are intrinsic. I myself however incline, I confess, to suspect that N is not earlier than the 15th century, for the following reason. Mr Lucian Mueller praef. p. IX, while conceding that its handwriting in some respects though not in all resembles that of the 12th or even the 11th century, has the words 'quid quod ipsae membranae saeculum XV potius quam XIII referre uidebantur?'; and Baehrens too prolegg. p. VIII says 'certe ipsae cartae non priores saeculo xv'. Now this statement, true or false, has never been contradicted. Mr Plessis devotes a whole chapter, pp. 6-18, to this Ms: he has much to say on the antique aspect of its writing; but not by one word does he so much as attempt to refute the assertion that the parchment on which it is written is of the 15th century. If then I give, as I am bound to give, equal credence to the two parties in the dispute, I must deem the date assigned to N by Mueller and Baehrens the more probable; since it seems easier for a man living in the 15th century to imitate the writing of the 12th than for a man living in the 12th to imitate the writing materials of the 15th.

Which is the best Ms of Propertius? There is no best Ms of Propertius. But if we were compelled to choose two Mss, and to construct our text from them alone, the choice would be easy: they should be N and D, because they best supply one another's defects. D is not only the best representative of the family DV but it is the best representative of O; for, though the family AF is quite equal to the family DV, neither A nor F

represents its family so well as D represents the other, since A is mutilated and F is carelessly written by an illiterate man. N on the other hand, exceedingly untrustworthy as a representative of O, contains a large element of truth derived from Z to which D had no access, and moreover has drawn even from O, through the family AF, a great deal which serves to supplement the testimony of D. Possessing these two MSS we should still lack many true readings of the family AF which F alone preserves, and many true readings from Z presented only by for v; but no other two MSS would leave us lacking so little.

To conclude: I design this treatise for a defence of eclecticism, but of eclecticism within scientific bounds. The student of an ancient text has two enemies. There is the devotee of system who prefers simplicity to truth, and who having half learnt from Madvig and Bekker the great lesson of our century, magnam et inconditam testium turbam ad paucos et certos esse redigendam, a quibus ceteri rem acceperint, selects his few witnesses without ascertaining if they were really the informants of the rest, constructs a neat apparatus at whatever cost to the text of his hapless author, and seeks to overawe the timid by sonorous talk about 'sanae artis praecepta omnia'; and there is the born hater of science who ransacks Europe for waste paper that he may fill his pages to half their height with the lees of the Italian renascence, and then by appeals to the reader's superstition would persuade him to hope without reason and against likelihood that he will gather grapes of thorns and figs of thistles. Here is my attempt to fortify against delusion on either hand the student of at least one Latin author.

A. E. HOUSMAN.

THE CHRONOLOGY OF THE CORINTHIAN WAR.

THE dates for the beginning and end of the Corinthian War are well established, the first by the 'eclipse of August 14, 394, the second by the 2 consensus of evidence that the Peace of Antalcidas, which ended the war, was concluded in the archonship of Theodotus, July 387-July 386. The eclipse fixes first the date of the outbreak of the war in the preceding year, in which scampaign Lysander was slain at Haliartus; and secondly the dates of the sea-fight at Cnidus, a few days before the eclipse; of the battle of Coronea a short time after the eclipse; and also of the battle of Corinth, which was fought a few weeks earlier, about the end of the 'archonship of Diophantus, June 394. The chronology of the subsequent events has been much disputed owing to the vagueness of the marks of time given by Xenophon and the palpable mistakes of Diodorus: a difference indeed of as much as two years appears in the various arrangements, advocated by different chronologists, some placing the destruction of the Spartan mora by Iphicrates in 392, others in 390, according as they date the biennial Isthmian games mentioned by 5 Xenophon. Grote's view, which adopts the later year, seems on the whole to be the more probable, and to have the support of what little additional evidence has been collected since his time.

The prime difficulty is due to the fact that Xenophon has chosen to narrate the events of the war by land and by sea in

¹ Xen. Hell. iv. 3. 10. Further references to Xen. Hell. are denoted by the number of the book, chapter, and section only. Lysias, Arist. 28.

² Aristides ii. 370. Diodorus xiv. Polyb. i. 6.

³ iii. 5. 19.

⁴ Aristides ii. 370.

⁵ iv. 5. 1.

two wholly distinct sections, which only cross each other certainly 'at one point and doubtfully at another, and out of neither case can much help be derived towards fixing the chronology. The events of the land-war he narrates uninterruptedly from iv. 4. 1, when Agesilaus at the end of the campaign of 394 B.C. disbanded his army, to iv. 7. 7, where he recounts an expedition of Agesipolis against Argos. Then from iv. 8. 1 to v. 1. 35 he professes to relate πάντα...τὰ κατὰ θάλατταν καὶ τὰς πρὸς θαλώττη πόλευς γενόμενα—all the events that happened by sea during the same period of time, under the limitation, however, that he treats only of τῶν πράξεων τὰς ἀξιομνημονεύτους. The problem is therefore so to combine these two sections and harmonize them with the scattered statements of other authorities, as to evolve a tolerably self-consistent scheme of chronology.

At the end of the campaign of 394 R.C., 'Agesilaus, we are told, disbanded his army and sailed home; and Conon, while blockading the Hellespont, collected ships for the ensuing campaign. Accordingly next spring (393) Conon and Pharnabazus sailed across the Aegean, made various descents upon the Peloponnesian coast, captured Cythera, and sailed to the Isthmus of Corinth, where they found a number of allies assembled to prosecute the war with Sparta. 'Pharnabazus urged them to act vigorously, leaving with them at the same time a considerable sum of money, and then sailed homewards. On the way, however, Conon persuaded him to allow him to stay with the fleet at Athens, and to provide him with money for the purpose of rebuilding the Long Walls and the fortifications of Piræus. Thus was Conon enabled to do this great service to his country. That all these events, including at least the beginning of the rebuilding of the Long Walls, must have taken place before July 393, is proved by an sinscription recently discovered at Athens, which records the hiring of artizans by Conon for this

¹ iv. 4. 19: iv. 8. 23. Teleutias' twelve ships.

³ iv. 4. 1. This happened some time after the Pythian games (September): cf. iv. 3, 21 with Plut. Agesil. 19.

³ iv. 8. 7. ⁴ iv. 8. 8.

⁵ CIA. ii. 830. Köhler, Mitth. d. d. Archäo. Instit. in Athen, iii. 1878, p. 50, and Wachsmuth, Königl. sächsisch. Gesell. 1887, p. 372.

purpose in the archonship of Eubulides, July 394 to July 393. With the Persian gold the 'Corinthians also found the means to equip a fleet, with which they gained the mastery over the Corinthian Gulf and maintained it, notwithstanding the efforts of the Lacedæmonians to dispossess them, until Teleutias (apparently in the following year 392/391) succeeded to the command of the Lacedæmonian ships and asserted once more the Lacedæmonian supremacy.

So far all is clear: now comes the first difficulty. Are the dissensions and battles at Corinth narrated by Xenophon in iv. 4 to be put before or after the visit of Conon and Pharnabazus? 2Grote argues with great force that they are to be put afterwards. He maintains that on the first outbreak of the war in 395, 3 when they received money from Tithraustes, and again, in 393, when they received money from Pharnabazus, the Corinthians were zealous in carrying on the war and had no reasons for discontent; whereas the discontents spoken of in iv. 4. 1 could only have arisen from causes, which "took effect after a long continuance—the hardships of the land-wars, the losses of property and slaves, the jealousy towards Attica and Bœotia as being undisturbed, &c." At least the summer of 393 must therefore be allowed, wherein the ravages complained of may have taken place; so that, if 'Kirchner's conjecture as to the date of the Euclea, based upon the analogy of the Corcyræan Calendar, be accepted, the massacre of the oligarchs must have happened about February 392. Then Praxitas gained his victory within the walls of Corinth in the summer of the same year, and at the end of the campaign large armaments "were given up on both sides, and the contending parties henceforward limited themselves to harassing each other with mercenary forces stationed at Corinth and Sicyon respectively. In the same year may be placed the 'exploits of Iphicrates' peltasts at Phlius and in Arcadia, and the rebuilding

¹ iv. 8. 10, 11.

² ix. 152.

³ iii. 5, 1.

⁴ De Andocidis quæ fertur tertiå oratione, p. 10. Could more reliance be placed on this conjecture, it would

be a still stronger confirmation of Grote's view.

⁵ iv. 4. 2.

⁶ iv. 4. 14.

⁷ iv. 4. 15—18.

Agesilans' first invasion of Argos, the event next 'recorded by Kenophou, thus falls naturally at the opening of the campaign of 301—a date confirmed by 'Andocides, who apparently in the winter of 392—391 speaks of the war as having continued four years (i.e. 395—392) and of the Argolis being as yet unravaged. It is to be noted that Diodorus (xiv. 97) also speaks of an invasion of the Argolis by Agesilaus in the archonship of Nicoteles 391/390; but he represents Agesilaus as returning immediately to Sparta, instead of marching onwards, as Kenophon relates, to the Isthmus, so that not too much stress must be laid upon this coincidence. The invasion of the Argolis was followed by the capture of Lechæum through the 'joint action of Agesilaus and Teleutias. This brings us 'next

1 iv. 4, 19,

2 ef. De Pace \$18-20. It seems impossible to make Andocides quite consistent with Xenophon. He speaks of three Peloponnesian victories, and by the third over 'Appelous per arapras και Κορινθίους, ήμῶν δέ και Βοιωτών τούς παρύντας (cf. Xen. Hell. iv. 4. 9) he evidently means Praxitas' victory within the Long Walls of Corinth. If Xenophon be right, then Andocides must be wrong in stating that the Lacedæmonians at the same time captured Lechæum-a pardonable exaggeration in an orator, especially when we remember what Xenophon tells us, that many of the Bœotian guards within the town were slain upon the walls and upon the roofs of the docks. Andocides goes on to say that, now that the war had lasted four years (395-392), the Bœotians were on the point of making peace, agreeing to leave Orchomenos independent, though this had been their original subject of dispute with Sparta; whereas the Argives, secured by their warpla and tôta elphrn from all ravaging of their country (i.e. before Agesilaus'

invasion in 391), were eager for the war to continue. At this moment the Athenians were (§ 12) already in possession of Lemnos, Imbros, and Seyros, and according to Andoeides the Lacedemonians were now ready to admit their claims to these possessions; whereas Antalcidas' proposals (Xen. Hell. iv. 8, 12-15), that the Athenians should recognize their independence, had resulted in the complete breakdown of his negotiations. This implies that Antalcidas' scheme was earlier in date (perhaps the summer of 392) than the proposed peace advocated by Andocides; and that both the Athenians and the Spartans in the interval had seen some additional reasons for wishing for peace. These may well be found. on the part of the Athenians, in the loss of Conon's services owing to his arrest by Tiribazus, and on the part of the Spartans in the breakdown of Antalcidas' negotiations and consequent fear of Persia.

³ iv. 4. 19 and iv. 8. 11.

⁴ iv. 5. 1.

(ἐκ τούτου) to Agesilaus' expedition against Corinth at the time of the 'Isthmian Games (c. April 390), shortly after which occurred the destruction of the Spartan mora by Iphicrates at the time of the Hyacinthian Festival (midsummer). This latter date is indirectly confirmed by the passage already referred to in Andocides De Pace (§ 37), where the orator states that though the war has continued four years, the Spartans had as yet suffered no reverse by land—a statement which would have been quite impossible after this victory of Iphicrates.

It is natural to suppose that Agesilaus' campaign against the Acarnanians, which ²Xenophon next relates, belongs to the following year, though there is no reason, except its order in his narrative, why it should not be put a year later, i.e. 388: for the only marks of time that the historian gives (§ 12 τὸ μετόπωρου and 7 § 1 παρελθόντος τοῦ χειμῶνος) do nothing towards fixing the year. Similarly Agesilaus' invasion of the Argolis, which happened ³ἐκ τούτου, may be equally well assigned to 388 or 387.

So much for the chronology of the events by land.

The chronology of the events by sea is still more difficult owing to the fact already mentioned, that Xenophon only professes to make a selection of the most important events (iv. 8.1—v. 1.35). How far he has narrated them in chronological order, and how far he has grouped them together for purposes of convenience in narrating, is in many cases impossible to discover. Little help can be gained from other sources. Diodorus gives practically none: his unreliability is abundantly evident from two palpable mistakes that he makes in the course of this period (not to mention others); (a) Diphridas, the says in contradiction to Xenophon, commanded in Asia before and not after Thibron; (b) he leaves, obviously by accident, a whole year blank between Thrasybulus' setting out to the Hellespont and his death at Aspendus. Fortunately Polybius

¹ If this expedition be referred (with Clinton, Dodwell, Breitenbach, &c.) to 392, then all the events hitherto spoken of have to be crowded into the single year 393 instead of being spread over the three years

^{393-391.}

² iv. 6. 1—14.

³ iv. 7. 2.

⁴ xiv. 97—99. cf. Xen. Hell. iv. 8, 21.

⁵ xiv. 94—99.

THE PERSONS TO THE WILL The Same Same State State The latest the second Texts. the same of the sa The same of the sa the same of the last the the same of the sa The second of th the same of the same of the The SCHOOL STREET The Real Property Service would to be a second of the Peace which the same the beganning his name the a fertire bet from ancient - - - spanith the recorded the providence with their in-THE PERSON NAMED IN The specific to his The 1994) has very agreemely tried the first based upon the list of the most agents out of The less to many to confirm it; the professions which The first and the second of South was an annual admiral entered upon To bed these assumptions there which Beliech has colwas in the Minimisches Museum, 34

practically filled the office for three years, notwithstanding the law mentioned in Hell, ii. 1. 7 that the same man could not be admiral more than once. In 406-405, however, the Spartans, Beloch reminds us, evaded this law by making Lysander secretary, instead of admiral, Aracus being merely the nominal commander-in-chief, and next year Lysander again appears as the de facto commander-in-chief of the fleet, whatever may have been his title. Similarly, therefore, though in the course of the Corinthian War Teleutias appears on three separate occasions as the commander of the Spartan fleet, it is noticeable that the title of vaúapxos is only actually applied to him by 'Xenophon on the third and last. Of Teleutias' several commands something will be said hereafter, but under these assumptions, which in several points, as will appear, are incidentally confirmed, the various dates in the maritime war can be fixed with some degree of apparent accuracy. The method might indeed be extended with advantage to the Athenian generals mentioned in the period, who in the regular course of things, entered upon office about midsummer also (i.e. 1 of Hecatombæon). In their case however there is the further difficulty, that they were ten in number and often re-elected in successive years. Still on one or two occasions this date of their entrance upon office enters as a factor into the problem.

How then does Beloch arrive at his list of Spartan admirals? In Hell. iv. 8. 11 we are told that Podanemus was put in command of a fleet to counteract the Corinthian fleet, which had been equipped with the gold of Pharnabazus in 393 B.C. This cannot have occurred till after midsummer, so that Podanemus' year of office must have been 393/392. Podanemus was however slain, and succeeded first by his secretary Pollis, who, being wounded, was in his turn succeeded by Herippidas. If then we suppose, that at midsummer Teleutias replaced Herippidas in the ordinary way, although Xenophon does not on this occasion call him ναύαρχος, we then get an important synchronism between the series of events by sea and land. For this would make Teleutias' year to have been 392/391, and it appears from the dates for the war by land already arrived at, that it

was in the spring of 391 that Teleutias captured the docks of Lechæum on the same day that his brother Agesilaus re-took the Long Walls of Corinth (Hell. iv. 4. 19).

Xenophon nowhere says that Ecdicus (iv. 8. 20) was Teleutias' immediate successor. Can it be proved that he was? Beloch thinks that it can be by reckoning backwards from Antalcidas, whose year can be fixed with something like certainty to 388/387. For the Peace negotiated by him cannot for the reasons alleged by Clinton (F. H. sub anno) be put very late in the archonship of Theodotus, nor yet very early, as appears from the inscription about Clazomenæ already alluded to (CIA. 14 b). Further it appears from Xenophon's narrative that the negotiations were carried on by Antalcidas during his year of office. Out of that time his journey to Susa and back, and his business there, cannot have occupied less than six months, and he appears in active command of his fleet both before and after his journey. On his return to the coast of the Aegean he found a contingent of Syracusan and Italian ships ready to help him, which, under the conditions of ancient navigation, cannot have reached the Hellespont before May. He then captured eight Athenian ships, and further collected a fleet of eighty ships, with which he obtained so complete a command over the Hellespont that the Athenians in alarm became once more eager for peace. Finally a congress of Greek deputies met (probably at Sardis) to consider the terms offered by the King of Persia, and after this some considerable interval must have elapsed between this congress and the final acceptance of the Peace by the various Greek states about Nov. 387. All these proceedings must have required many months, so that, as Antalcidas seems to have undertaken his journey to Susa shortly after he entered upon his office, his year of command must, beyond all reasonable doubt, have been 388/387. His immediate predecessor was the admiral Hierax (v. 1. 3, 6). whose secretary was Gorgopas, and whose year must evidently have been 389/388. In that passage Xenophon relates with some detail under what circumstances Hierax took over the fleet from Teleutias; and in the previous chapter (iv. 8. 23) how Teleutias had in his turn succeeded or rather perhaps

superseded the admiral Ecdicus. It seems therefore legitimate to infer that Teleutias must at any rate, whether he was entitled ναύαρχος or not, have held the ordinary year's command 390/389; while, if he superseded Ecdicus a few months after the latter's appointment, as an attempt will be made to show, he must then have been de facto commander-in-chief of the Spartan fleet for more than eighteen months. This would make Ecdicus' year of office to be 391/390; whence it follows from what has already been stated, that Ecdicus in his turn must have been Teleutias' immediate successor, shortly after the latter's capture of Lechæum in the early summer of 391.

The list of Spartan admirals having been thus arrived at, the remaining events of the maritime war can be arranged with comparative ease.

393/392. Podanemus, admiral; Pollis, secretary.

Certain skirmishes of which Xenophon ¹gives no details, except the death of Podanemus and the wounding of Pollis, whereupon the command was taken by Herippidas, took place this year in the Corinthian Gulf.

392/391. Teleutias, admiral(?).

A priori and on the analogy of Lysander it would be natural to suppose that Teleutias was regularly appointed admiral this year, and that afterwards owing to his distinguished services and as the brother of King Agesilaus he was on the two subsequent occasions irregularly appointed to the supreme command. In the absence of all direct evidence however this must be left as an open question.

This summer (392) Antalcidas' ²attempt to bring about a general peace among the contending Greek states in the name of Tiribazus, the Persian satrap at Sardis, failed owing to the opposition of Athens, Thebes, and Argos.

In the autumn ³Tiribazus, having first arrested Conon, who had come as envoy to his court to represent Athenian interests against Antalcidas, repaired to the Persian Court at Susa. After his arrival the Persian king sent down Struthas to

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The later was the same time want out the same house to him her appearers a Rhotes, and there's army and to Sentines Divisiones (care 957), as The masses of the Mayolis by grant allow, he discribes a compared with Kenquisan) Philothe results to that he results them Nipoteis 300 3200. The which than the thate; still they and distribution which puts the matural year (390) as the and the second of the light of the second of the light of the second of the light o gring time to maintenance of the series to items the whole nethon-The pion talls us, finding the thouse remained inactive at Ethode and a land of Thibatties win rais diabeted A special constitution of the second we have to assume that not only the remainder of his twelve Delt that Tolouties also after hi was in command of thes The Continue Guili after his wickery and The Lacodiemonian of Lacodiemonian the second of the second secon that, if neither of the Company of the

two commanders had done anything of importance within the year, Xenophon would, according to the principle which he laid down for himself in iv. 8. 1, have simply skipped over the interval. Still it seems to be more consistent with Xenophon's narrative here, and, as will appear hereafter, with the exploits of Thrasybulus, who was sent out against Teleutias, and of his successors, to suppose that the Spartan government, contrasting the victorious energy of Teleutias at Lechæum in the spring with the unsuccessful inactivity of Ecdicus at Cnidus, decided to supersede the regular admiral after a few months only of his command had expired. If this hypothesis be correct, Teleutias must have sent Ecdicus home in the autumn of 391, and must have continued for some twenty months or more (just like Lysander in 405, 404 B.C.) de facto admiral of the Spartan fleet, whatever his title may have been. Soon after his arrival (i.e. late autumn of 391) Teleutias sailed to Rhodes and on the way 'captured an Athenian squadron, which had been despatched under Philocrates to assist Evagoras in Cyprus. The Athenians thereupon made great exertions to counteract the activity of Sparta in the eastern Aegean, and sent a fleet of 40 vessels under Thrasybulus the Stirian to help the Rhodian democrats. Most of the winter of 391/390, we may well assume, was occupied in equipping this fleet, so that Thrasybulus probably sailed in the spring of 390. For fear of Teleutias however he directed his course to the Hellespont, where among other things he succeeded in winning over Byzantium to the Athenian side and in imposing the toll upon vessels passing through the Bosporus once more for the benefit of Athens.

390/389. Teleutias, de facto admiral.

Diodorus, as it has already been said, chronicles these operations of Thrasybulus under the two years 392 and 390, leaving by some mistake the intervening year a blank. Now it appears from Lysias (orr. 28 and 29), Demosthenes (pp. 475 and 1302), and various inscriptions, as well as from Xenophon and Diodorus, that Thrasybulus' successes were wide and far-reaching in their results, so that his operations may well have extended over two years or rather parts of two years. Probably therefore

he spent the whole of the summer of 390 on the Hellespont and Bosporus, and the winter months at Lesbos, and undertook the disastrous raid upon Aspendus in which he lost his life in the spring of 389, i.e. in the latter half of the archonship of Demostratus. Diodorus, it will be noticed, also puts his death in the archonship of Demostratus, meaning thereby, however, our year 390. Still he is by no means particular under which year he arranges his events, so that the coincidence noted is some small confirmation of the present arrangement of events, especially as the date might very well have been recorded on his tomb at Athens, which Pausanias (i. 29. 3) tells us that he saw, and so have passed into the writings of Diodorus' authorities.

Beloch puts Thrasybulus' expedition a year later for two reasons: (1) because he had Teleutias opposed to him, and Teleutias in Beloch's list of Spartan admirals is for the year 390/389; and (2) because Aristophanes in the Plutus (549), which was acted in the early months of 388, says—

οὐκοῦν δήπου τῆς πτωχείας πενίαν φαμέν εἶναι ἀδελφήν; ὑμεῖς γ' οἵπερ καὶ Θρασυβούλφ Διονύσιον εἶναι ὅμοιον.

—and has no allusions to the disastrous fate of the expedition. The first of Beloch's reasons has already been dealt with. The second carries but little weight, not only because the political allusions in the play are extremely scanty, but also because the verse in question, which Beloch asserts must prove that Thrasybulus was still living, seems to have just as much meaning whether he were alive or dead.

If then the spring of 389 be adopted as the date of Thrasy-bulus' death, the succeeding events follow in the order narrated by Xenophon: whereas Beloch, assuming the spring of 388 to be the date of his death, has to suppose that Xenophon, after in iv. 8. 31 recording the despatch of Agyrrhius, Thrasy-bulus' successor, goes back in v. 1. 1, without a word of explanation, to the events of 389.

389/388. Hierax, admiral; Gorgopas, secretary.

Of this year's generals the Athenians sent out 'Agyrrhius to take the command of Thrasybulus' ships, which had retreated to Rhodes; Iphicrates, the mercenary leader (there is no need

¹ iv. 8. 31. Diod. xiv. 99.

to suppose that he had been regularly elected στρατηγός), to counteract the measures, which the Lacedæmonians were taking to undo Thrasybulus' work upon the Hellespont; and 'Pamphilus to put a stop to the piracy of the Aeginetans. After an encounter with Pamphilus at Aegina, Teleutias was superseded by Hierax, the regular admiral for the year. 2Hierax at once sailed to Rhodes, leaving his secretary Gorgopas behind at Aegina, who for five months besieged Pamphilus in a fortress, which the Athenians had built upon the island: whereupon the Athenians removed Pamphilus and his troops. Aristophanes in the Plutus (c. Feb. 388) has an obscure allusion to Agyrrhius (v. 176, cf. Eccles. 184), and apparently to some legal process going on against a Pamphilus (v. 174), who may very reasonably be identified with the unsuccessful general at Aegina.

388/387. Antalcidas, admiral; Nicolochus, secretary.

After their removal of Pamphilus, the Athenians began once more to suffer from the depredations of the Aeginetans; so now they equipped a new squadron under Eunomus, probably one of the new generals for the year, against them. Shortly afterwards the new Spartan admiral Antalcidas arrived at Aegina.

The remaining events of the war seem to present little chronological difficulty. Antalcidas took Gorgopas with him as escort from Aegina to Ephesus, whence he immediately sent him back again, at the same time that he despatched his secretary Nicolochus to Abydos to succeed Anaxibius, who had been defeated and slain by Iphicrates in the previous year. Gorgopas on his return voyage 3 fell in with Eunomus, drove him back to Aggina, and next day defeated him, capturing four of his ships. Shortly afterwards however he was himself defeated by Chabrias. who was on his way to Cyprus to help Evagoras. 4Eteonicus was apparently appointed to succeed Gorgopas at Aegina. These events may all very well have occurred before or during the autumn of 388. Xenophon then goes on to say ἐκ δὲ τούτου οί Λακεδαιμόνιοι Τελευτίαν αὖ ἐκπέμπουσιν ἐπὶ ταύτας τὰς

¹ iv. 8. 31: v. 1. 1, 2.

³ v. 1. 7-9. 2 v. 1. 5. 4 v. 1. 13.

vaûs vavapyov. Beloch here interprets vavapyos in his usual way, and is therefore obliged to suppose that the operations of Teleutias recorded in the following sections (13-24) belong to the year 387/386, and that they are thus inserted by Xenophon out of their chronological order: for in § 25 Xenophon goes back to speak of Antalcidas, who appears to be still in his year of office (i.e. 388/387). Moreover Beloch sees a confirmation of this view in the mention (§ 23) of ολκάδας γεμούσας...σίτου, arguing that this must be the corn of the harvest of 387, which they were conveying to Athens in the autumn of that year. Surely however these merchantmen may have been just as well conveying in the spring of 387 the stored corn of the harvest of 388; indeed after that Antalcidas had regained the command of the Hellespont in the spring or early summer of 387 there could have been no corn-ships sailing round the promontory of Sunium. And as for the title of vaúapyos it is much simpler to suppose with Breitenbach (cf. not. ad loc.) that the designation vaúapyos is here specially limited by the addition ἐπὶ ταύτας τὰς ναῦς, and that the Spartans, in the year of Antalcidas, were merely once more (av) availing themselves of the services of their hitherto only successful commander at sea. In fact a continuous reading of Xenophon's narrative, especially § 20 ἐκεῖνος (Teleutias) γὰρ ἐνόμισεν αμελέστερον μεν έχειν τους 'Αθηναίους περί το έν τω λιμένι ναυτικόν Γοργώπα ἀπολωλότος, seems almost to necessitate this hypothesis; whereas according to Beloch's reckoning Gorgopas' death must have occurred nearly a twelvemonth before these exploits of Teleutias.

Meantime Antalcidas, having spent some six or eight months in his negotiations with the Persian king and in his journey to and from Susa, came down again to the Aegean coast. There hearing that Nicolochus was besieged by Iphicrates at Abydos, he went by land to that city. Arrived at Abydos he collected a fleet of more than 80 ships, with which he drove Iphicrates and the other Athenian commanders out of the Hellespont, and soon reduced the Athenians at home to wish eagerly for peace. Then followed (c. May or June 387) the congress of Greek deputies, assembled under the presidency

of Tiribazus (probably at Sardis) to listen to the terms dictated to them by the Great King. The next six months must have been occupied in the return of the deputies to their respective states, the opposition raised by Thebes, Agesilaus' threatened invasion of Bœotia, the terrorizing of Corinth and Argos into submission, until at last probably about November of the same year the ϵn ' ' $\Delta \nu \tau a \lambda \kappa i \delta o u \epsilon i \rho \eta \nu \eta$ was finally accepted by all the Greek states.

The above scheme of chronology for the Corinthian War is put forward by the present writer with considerable diffidence. Compared with Beloch's in regard to the maritime events, it claims to be more in harmony with their order in Xenophon's narrative, and (if indeed that be any merit) to be rather more consistent with Diodorus. Again, while it recognizes the soundness in the main of Beloch's hypothesis, that the Spartan admiralship was an annual office beginning about midsummer, it recognizes at the same time the irregular nature of two at any rate of Teleutias' three commands, and does not seek by any undue straining of Xenophon's text to co-ordinate them exactly with the tenure of the ordinary admirals. This view finds too its confirmation in the parallel case of Lysander, and does not invalidate in any way Xenophon's general 1statement of the Spartan law-οὐ νόμος αὐτοῖς δὶς τὸν αὐτὸν ναυαρχείν.

G. E. UNDERHILL.

1 ii. 1. 7.

ON BOOK XV OF OVID'S METAMORPHOSES.

Any endeavour to enlarge our critical apparatus for the last book of Ovid's Metamorphoses deserves a welcome from scholars. The two best authorities, the Marcianus and the Neapolitanus, desert us at XIV 830 and 838 respectively, and the Laurentianus is lost from XII 298 onwards. We have to trust to the Hamburgensis or Hauniensis, h, and the Amploniensis, ϵ^1 , both deeply interpolated. In the 5th part of his studies on the Tradition and Criticism of Ovid's Metamorphoses², Dr Hugo Magnus, the well-known Ovidian scholar, publishes the readings of four previously uncollated manuscripts, one at Leyden of the beginning of the 13th century, Leidensis Vossianus 51 (V), one at Graz of the 13th century, Graecensis 1415 (G), and two paper ones at Bâle of the 15th, Basileenses F v 26 (B₁) and F vi 22 (B₂).

Dr Magnus does not deceive himself about the character of these MSS. "Sie wimmeln", he says, "von Schreib- und Lesefehlern, von Missverständnissen und Interpolationen, sie sind kläglich schlecht—d. h. ebenso gut wie H(h)e, auf deren Lesarten man heute den Text des 15. Buches zu gründen vorgiebt". I quite agree with his estimate of their badness. Bad as they are, however, they will have some claims upon our consideration if they preserve traces of the truth where h and e have lost it. I begin with the paper MSS. B₁ and B₂ are in some relationship to each other, the exact nature of which it

¹ The readings of ε given in this paper are those reported by Korn, with the corrections cited by Dr Magnus from R. Grau De Ov. Met. Cod. Amploniano priore (Hall. 1892. Diss.).

² Studien zur Ueberlieferung und Kritik der Metamorphosen Ovid's, Programm des Sophien - Gymnasiums, Berlin 1893, 4to, pp. 29.

would probably not repay anyone to investigate. Thus in xv 848 they both end the line with 'simul alcius euclat illa', both have 'cecidit titulus' 856, 'angusti' 869, 'astra perennis | alta' 875—6. Of the two B₁ is easily the most corrupt; but B₂ appears to have no correct reading of its own. Their claims to be considered rest on the undoubtedly good reading 'eneadem' in 804, which however has been found by Mr Housman in a much older codex in the British Museum Harley 2742, saec. XIII; see the Appendix to this paper. I have observed nothing else of any value that is not preserved in older MSS. except perhaps 9 'Gratia' (for Graiia?) B₁, and 20 'Missilus' the same, but also "manche s" (Magnus), which is a little nearer to 'Myscelus' than the readings of heVG.

There is more to be said for G and V; between which also there appears to be some connexion, as may be inferred from e.g. 776 'en acui sceleratos cernitis enses': 'in mea uiscera latos enses' V, 'inlatos mea uiscera enses' G, G having transposed the 'latos'. The following readings deserve attention: xv 73 'Arcuit' GV, 80 'florem' G (m erased), 92 'ritusque' GV, 211 'sparsis per tempora canis' (sparsus V²) V, 304 'derepta' G,

'bicorni' V, 305 'capro' (i perhaps from the first hand) G, 526 'partim reprehensa relinqui' GV ('partim reprensa' h and N²). In 475 'formidatis' GV, 'formidantes' he; in the same line 'includite' GV is either right (so Magnus) or points to 'inludite'. In 504 'damnauit meritumque nihil pater eicit urbe' 'eiecit' V (also N²) for 'eicit' is perhaps a remnant of antiquity; cf. Lachmann Lucr. p. 128. It would explain the origin of the corruption of late MSS, which was once the vulgate and which well illustrates the growth of interpolation in the 15th book 'arguit inmeritumque pater proiecit ab urbe'; 'pr eiecit urbe' became 'proiecit urbe', then the lost 'pater' had to be restored; the other corrections were metrical. Before leaving these MSS, I may add that V is remarkable for the number of times it omits the initial letter of each line and G for the Old German glosses which it contains.

Dr Magnus's contributions to the criticism of the book consist partly of short foot-notes appended to his collation, and partly of suggestions supported at greater length in the last 13 pages of his dissertation. The latter I now subjoin. The lection printed last in each case is the one which he prefers. 107 'putes' h, 'potest' eGV (very likely right). 111 sqq. 'prima putatur | hostia sus meruisse mori quia semina pando | eruerat rostro spemque interciderat anni'. 'eruerat -interciderat' h 2 5, 'eruerat-interceperat' 17 5 (erueratinterfecerat Probus), 'eruerit ('euertit' G)-interceperit' eGV (probably right; as Magnus points out, the subjunctive is in accordance with Ovid's custom, and 'interceperit' is strongly supported by Met. VIII 292. It is also favoured by the phrase of the epitomator of the fables 'nam paulatim concessum est ut maleficae ferae dolis interceptue occiderentur et mansuetarum foetus (?) sues quod fruges satas eruerent'; compare below p. 148). 332-4 'est lacus Arcadiae, Pheneum dixere priores, ambiguis suspectus aquis quas nocte timeto: nocte nocent potae, sine noxa luce bibuntur'; lacus heV, locus G (also B12). In a long and learned disquisition Dr Magnus shows that there is no evidence for a lake Pheneus (this was the name of the town) and that the water is that of the Styx. See more below. 366 'apes quae more parentum | rura colunt'; 'prisca' V which will hardly be approved of. 420 'sic omnia uerti | cernimus atque illas adsumere robora gentes, | concidere has'; 'omnia' he, 'tempora' G'V (an improvement), 'illas' vulg., 'alias' GV. 475 (already mentioned): M. well supports the use of 'includite' in this connexion. 497 sqq. 'fando aliquem Hippolytum uestras quoque contigit aures | credulitate patris, sceleratae fraude nouercae | occubuisse neci'; 'quoque' h, 'si' e, 'puto' GV. After the many strong parallels adduced by Dr Magnus which favour 'si' (see especially Met. IX 8 'nomine si qua suo fando peruenit ad aures | Deianira tuas') I am somewhat surprised that he should reject it for 'puto'. 'si' alone explains the variants. The s was absorbed after 'uestras'; and 'puto' and 'quoque' are metrical corrections. The corruption was assisted by the fact that there was no very obvious apodosis to the 'si', viz. 'mirabere uixque probabo: | sed tamen ille ego sum'; for there should only be a comma after 'neci'. 514 'mihi mens interrita mansit | exiliis contenta suis'; 'contenta' heV,

'intenta' G, which no doubt is simpler, though I am not sure the vulgate is wrong. 667 'perueniunt' hG, 'conueniunt' V∈N2 which seems right. 675 sqq. 'cognouit numina-sacerdos | et, deus en! deus en! animis linguisque fauete | quisquis ades! dixit': ita h, 'en deus est deus est' eGV. I prefer the reading of Riese which M, says is 'destitute of all extrinsic and intrinsic probability', as it explains the lections both of h and of ϵGV , the former having assimilated 'est' and the latter 'en'. 700 'sexto Pallantidos ortu', 'sexto' manche 5, 'sextae' heGV. M. rightly says the first is prose and the second poetry, comparing Fast. IV 373, VI 568, Met. XI 98 and other passages. 724 'hospitio sibi iuncti numinis usus'. So h, 'iuncti sibi' eGV, which M. prefers, comparing IX 499 'Saturnus Opem iunctam sibi sanguine duxit'. I cannot assent. Each order is right in its place; the emphasis is here on the person 'sibi', there on the relationship 'iunctam'. Besides, it makes a difference whether the abl. precede or follow; and the rhythm 'sibi iuncti' was more likely to be changed than vice versa. 726 'innisus' h, 'innixus' €GV. By a collection of the instances M. strives to show that in Ovid tradition is for x, not s, in nitor and cognates; his case appears to be strong. 729 sqq. 'huc omnis populi passim matrumque patrumque | obuia turba ruit quaeque ignis, Troica, seruant | Vesta tuos'; 'seruant' B, many 5, 'seruat' heG ('seruet' V), which seems better. 824 'Emathiaque iterum madefient caede Philippi'; 'Emathiaque' heV ('Emathiaeque' B12), 'Emathiique' G, as in Lucan IX 271. 855 sq. 'sic magni cedit titulis Agamemnonis Atreus | Aegea sic Theseus, sic Pelea uincit Achilles': 'magni' 1 5, 'magnis' hGV, 'magnus' e, which seems better; 'uincit', 'uicit' heG, supported also by Juv. XIV 214; the change of tense need not distress us.

One cannot help observing how often in these recommendations and others Dr Magnus reverts to the reading of older texts, for example J. C. Jahn's. Thus in XIV 844 'fatebor', XV 62 'remotus', 92, 113, 251, 475, 498, 667, 724, 726, 855, the reading he advocates is that of Jahn; a proof indeed that later editors have not given so much attention to that edition as they should. His statements have this advantage over his neglected predecessor's that they are based on exact and recent

examination of definite manuscripts, while Jahn's and Heinsius' statements are often, perhaps not always with justice, suspected of inaccuracy. Though every reader of Dr Magnus's dissertation will echo the wish that his search for manuscripts will be rewarded by the discovery of better ones than those whose readings are here before us, it is an allowable scepticism to doubt whether such are to be found. Indeed it may be questioned whether they will enrich us by a single new reading of importance that can lay claim to any antiquity. This somewhat desponding view is confirmed by the results of Mr Housman's collation of the codices in the British Museum. 'Aeneaden' and 'Antium' 718 are now well supported; but there are no discoveries. It is confirmed also by the fact that the version of the Greek monk Planudes (which, as is well known, was made from a codex that, though bad enough in many respects, had yet sometimes preserved the truth where other authorities have lost it) presents in this part of the Metamorphoses but little of an independent value. I believe Mr Owen (Tristia Praef. p. lxxvi) has secured the only emendation which it will supply, XV 53 'pererratis quae spectant aequora terris', for 'litora' which is an explanation of the relative clause. All besides that I have been able to find-for Mr Owen's 'allisarum' in 338 will not do at all; the Clashing Rocks did not dash water on to themselves but squeezed it out between them-is ω φτινι τον ουρανόν (?= 'o cuiuis caelum', which would be a stroke nearer to 'cui ius' than the 'cuius' of our MSS.) 38 and την χρησιν τοῦ γάλακτος for 'lacteus usus' 79, apparently a misunderstanding of 'umor', to which all our MSS. have prefixed an h. Nor is much to be hoped from the epitomator of the Fables, on whom the editors have foisted the name of Lactantius Placidus, in Muncker's Mythographi Latini. It is true that he had 'aeratis (postibus)' in 620, for which he gives 'aeneis cardinibus', a reading now extant in no ancient authority; and, like Planudes (καὶ οὖτος), he had 'Hic in aquas', the reading of G, in 251. But his trustworthiness as a source may be gauged by his paraphrase of 55 sqq. 'tumulum sub quo sacrata Crotonis | ossa tegebat humus' cett., 'urbem constituit eamque a proximo tumulo cui Tares Neptuni filius subiectus erat, Tarentum

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nominauit', and this in spite of 50, 51. We must then, I am afraid, rest our hopes of improving the text of this concluding part of Ovid's greatest poem upon conjecture only: and it is from this point of view that the following proposals are submitted.

XIV 845 sqq.

'nec mora, Romuleos cum uirgine Thaumantea ingreditur colles. ibi sidus ab aethere lapsum decidit in terras, a cuius lumine flagrans Hersiliae (or -e) crinis cum sidere cessit in auras. hanc manibus notis Romanae conditor arcis excipit'.

This tradition of all our copies in 848 has rightly given offence; for no attentive reader of Ovid will suppose that he would tell you what happened to the hair of Hersilia and omit to tell you what happened to its owner. His habits are all the other way. If however there were any warrant for a nom. 'Hersilie' or 'Hersilia', the tradition might be retained; but there is none. The conjectures hitherto proposed, 'Hersilia e terris' Polle, 'Hersilia aerias' Zingerle, 'Hersilia aetherias' Riese, are all unsatisfactory, as they fail to account for 'crinis', which is, moreover, quite in place in such a translation; compare the 'Coma Berenices' and the account of 'Dionaei Caesaris astrum' in Met. xv 848. The word then to attack is 'Hersilie'. It is suspicious, first because it occurs in exactly the same part of the verse, nine lines above, and secondly because 'crinis' would appear to the reader to require some explanatory addition. Further its letters are almost exactly the same as those of 'aetherias' ('etherias' = 'hersilea') a word which gives an Ovidian phrase, as Riese shows from v 511 'auras | exit in aetherias', and one appropriate in this connexion; see Cat. 66, 55 'isque per aetherias me tollens auolat auras (so ω, 'umbras' V) et Veneris casto collocat in gremio'. Such shifting of letters is quite common in Latin MSS., as Mr Housman has abundantly proved in this Journal, even where there are no auxiliary causes; and here we have seen there are two1. 'crinis' is of

¹ They are not confined to copyists. answer in examination discussing 'the I have just looked over a well written sciefentic epic of Lucretius'.

course not the nominative singular but the acc. plur. preserved in numerous places by the MSS. of Virgil. The acc. is to be constructed with 'flagrans' as 'nigrantes terga' Verg.; close parallels are Ov. Met. x 648 'fulua comam', Aen. VII 75 'regalis accensa comas, accensa coronam | insignem gemmis'. It is not impossible that Ovid wrote 'Crinis aetherias' and the word has been shifted by misunderstanding. It is interesting to watch how the scribes remove these accusatives in -is where they recognize them and leave them where they do not; a case in point is 'tenentis' in 630 which has been saved by the proximity of 'orbis'. The subject of 'flagrans' is easily continued from 'ingreditur' in the previous line.

xv 107 sqq.

'primoque e caede ferarum incaluisse potest maculatum sanguine ferrum: idque satis fuerat; nostrumque petentia letum corpora missa neci salua pietate fatemur. sed quam danda neci, tam non epulanda fuerunt. longius inde nefas abiit'.

Now 'idque satis fuerat' is perhaps Latin of a kind for 'that should have been—ought to have been sufficient'. But such a statement is out of place where it stands; it should belong to 110. Ovid's language suggests something quite different, that is, the idea expressed by 'salua pietate' and in 'longius inde nefas abiit'. Read then

'id quoque fas fuerat'.

'quoque' and 'que' are frequently confused, and 'fatis' would be an easy alteration from 'fas'.

136 sqq.

'protinus ereptas uiuenti pectore fibras inspiciunt mentesque deum scrutantur in illis. unde fames homini uetitorum tanta ciborum [est]? audetis uesci, genus o mortale; quod oro ne facite et monitis animos aduertite nostris'.

This is the tradition, and it has been recognized to be un-

satisfactory. The absolute use of 'uesci' is in fact enough to condemn it. Some recent editors adopt a most unskilful conjecture of Korn, 'et illis'. That 'in' is sound, one passage is enough to show, Lucan I 611 sq. 'palluit attonitus sacris feralibus Aruns | atque iram superum raptis quaesiuit in extis'. Lachmann proposed 'genus inmortale'; but a slighter change will be more satisfactory. Read

'inde (fames homini uetitorum tanta ciborum!)
audetis uesci, genus o mortale'.

For the construction of 'inde' compare Sallust Cat. 22. 1 'humani corporis sanguinem uino permixtum. inde cum post execrationem omnes degustavissent'. It survives in Romance, e.g. Fr. en manger.

333 sqq.

'est locus Arcadiae, Pheneum dixere priores, ambiguis suspectus aquis, quas nocte timeto. nocte nocent potae; sine noxa luce bibuntur'.

This is the reading of all our codices and, as Mr Frazer has observed to me, of the epitomator. Considered in itself it might stand, though it contains an obvious δὶς ταὐτόν and the quadruple repetition of the syllable noc is not euphonious. But if, as I believe, Dr Magnus is right in holding that the waters of the Styx are referred to, and that the accounts of Seneca N. Q. III 25 1 'circa Nonacrim in Arcadia Styx appellata ab incolis aduenas fallit quia non facie, non odore suspecta est...aqua summa celeritate corrumpit neque remedio locus est quia protenus hausta duratur nec aliter quam gypsum sub umore constringitur et adligat uiscera', and of Pliny 31, 26 'in Arcadia ad Pheneum aqua profluit e saxis Styx appellata quae ilico necat', 2. 231 'iuxta Nonacrim in Arcadia Styx nec odore differens nec colore epota ilico necat', are in close relationship to Ovid's here (which seems highly probable as Seneca quotes from the immediate context four times in chapters 20 and 25 and Pliny refers in 2. 230 to the 'Lyncestis aqua' Met. xv 329), then it is not rash to suppose that we should read

'nocte necant potae; sine noxa luce bibuntur'.

477 sq.

'perdite siqua nocent, uerum haec quoque perdite tantum; ora uacent epulis alimentaque mitia carpant'.

Pythagoras in winding up his sermon returns to the text of vegetarianism as more fully expressed in v. 75 and following. Was this to abstain from feasting? Not at all. to abstain from feasting on forbidden meats; 75 'dapibus. temerare nefandis | corpora': not a word against other feasts; 81 'prodiga diuitias alimentaque mitia tellus | suggerit atque epulas sine caede et sanguine praebet'. It is these feasts, the feasts of blood, that are forbidden: the bloodshed is dwelt on with such persistence that one wonders if the commentators have been blind and deaf not to detect it here. 96-8 'at uetus illa aetas cui fecimus aurea nomen | ...fortunata fuit nec polluit ora cruore', 107 'maculatum sanguine ferrum', 128 'numenque supernum | caede laboriferi credunt gaudere iuuenci', 134 'percussaque sanguine cultros | inficit', 174, 175 'parcite, uaticinor, cognatas caede nefanda | exturbare animas nec sanguine sanguis alatur'. It is clear then that we should read

'ora <cruore> uacent alimentaque mitia carpant',

the similarity of the letters ora ore having caused the loss and 'epulis' being an unskilful metrical stop-gap, suggested by someone who remembered 110 'sed quam danda neci, tam non epulanda fuerunt'. Ovid seems to have fancied the jingle of the two words. See, besides 98, XIV 238 where also they begin a line¹.

774

'quid nunc antiqua recordor

· damna mei generis? timor hic meminisse priorum

¹ The extraordinary variant 'congrua' which some of the worst copies show for 'mitia' is perhaps only an attempt at botching; but it is curious that all the letters of cruore have equivalents in 'cōgrua'. The appearance of the right reading or its remains in the wrong place is one of the most interesting phenomena in textual cor-

ruption. A noteworthy example is Propertius III 3 29 'ergo Musarum et Sileni patris imago' where the margins of DV give the variant 'origo' for 'imago'. This is simply 'orgia (mystarum)', Heinsius's excellent emendation for 'ergo', with a single letter altered and displaced. For 'orgia' see especially Seneca Oed, 435 sqq.

non sinit; en, acui sceleratos cernitis enses, quos prohibete precor facinusque repellite'.

This is Riese's reading from a correction in h. But the first hand has 'en me'; from which most MSS. have the crude alteration 'in me'. The worthy Planudes translates ίδου γάρ είς έμε θηγόμενα βλέπετε ἀνόσια ξίφη, conflating original and correction as he has done in XI 163, where he translates both 'retorsit' (λέλυκεν) and 'resoluit' (ἔτρεψεν) (Boissonade), and in XIII 956 sqq., where his translation is in hopeless confusion; compare also XI 545 'Astraei-fratres' Ovid, οί 'Αστραίοι ανεμοι Plan. where the original has disappeared. The tradition then is 'en me'; and for this 'en' does not account.

I propose

'anne acui sceleratos cernitis enses?'

ne, often separated in manuscripts from the word to which it belongs, has been corrupted to me as at Prop. IV 2 62 'ne' N, 'me' O; compare id. II 19 2 'sine me' DV, 'si me' FN.

J. P. POSTGATE.

POSTSCRIPT.

Happening to be in Bâle this summer I looked at the 'codices membranacei' of the Metamorphoses in the University Library. There are three (F II 26, 27, 28) all a good deal older than the 'chartacei' which Dr Magnus has collated. The best is F II 26, perhaps of the 13th century. Compare Loers, preface to his edition of the Metamorphoses where its readings are cited as from 'Basil. I', but inaccurately, as far as I tested it. The following variants, which, except a few unimportant ones I here omit, are all that I had time to note, will give some idea of its value.

XIV 829 and 834 coniunx 847 Hersilie xv 20 Micthylus, mg. m. 2 mictilus 22 age supra scr. m. 2 eia Postea discendunt 34 simul om., add. mg. m. 2 43 tristis sententia 50 Lacedaemoniumque Tarentum 51

sallantinumque uerethum 52 Taurinosque—nemesenque 54 Inuenit epherei 62 remotus 93 ritusque 107 potest deorum 113 Eruerat—interceperat 114 126 Tot 131 insignis mactatus 146 inuestigata 182 Vrgeturque eadem ueniens 211 sparsis quoque tempora 230 solidarum—ferarum 251 Hinc 279 amasenus harenas 332 lacus archadie phoenū 364 I quoque 475 formidatis—illudite supra scr. m. 2 t includite 504 Dampnauit meritumque nichil pater 497 si contigit 591 capitis noua cornua fronde (so practically eicit urbe 647 certasque abicere sortes 625 arcesserit Conveniunt 677 Et deus est deus est 718 Antium] [F II 28 interpolates to anco F II ancum supra scr. r m. 2 804 Aeneaden] mēdū [looks rather like 27 omits the line] inedu. Of the other two MSS, one reads 'aetheria' and the other was copied from one which did, as it omits all after Cytherea 803 to after aetherea in 804] 876 erit deflebile.

APPENDIX.

The following excerpts come from three MSS. of Ovid's Metamorphoses in the British Museum: a = Kings 26 saec. xI—XII, b = Burn. 224 saec. XIII, e = Harl. 2742 saec. XIII. Where one of these letters stands within brackets it signifies that in reporting the reading of the MS. I have ignored for brevity's sake some trivial error of spelling. The two MSS. mentioned at xv 737 as c and d are Burn. 223 saec. XIII and Harl. 2737 saec. XII—XIII which I have examined enough to see that they are useless.

A. E. H.

XIV 832 latio ab, lacia e. 836 quirini abe. 844 uidebor a, fatebor be.

abe. 42 culpas a, culpa be. 50 Sal. Ner.] lac. tar. be. 51 Lac. Tar.] sal. ner. b(e). a omits Sal.—Sybarin: in the margin a second hand adds praeterit et sybarim surrentinumque

merentum before 52. 52 que et abe. 88 in uiscera ae, in uiscere b. 92 creat ab, parit e. 93 rictus corr. in ritus a, ritus be. 100 aruis abe. 107 potest abe, puto b uar., putem e suprascr. 113 eruerit abe. interceperit ab, intercipit e. 114 mactatus a, mactatur b, mactandus e. 115 dicitur a, ultoris ductus b, ducitur e in ras. 126 tot abe. 131 insignis ae, presignis b, but pre is in ras, and there is an erasure of two letters before it. 136 pectore abe. 137 ciborum est ae, ciborum b. 170 formas-easdem abe. 173 ne abe. 180 182 eadem ueniens abe. 186 emensas ae, emeritas ac abe. b which has in mg. extensas uel emersas (corr. ex emensas). 188 lassa abe. 201 et lactens ae, et lactans b. 202 nitens a, recens be. 205 ludit ab, ridet e. 217 primae matrisque ab, matris primae e. habitauimus abe. 230 solidarum more ferarum abe. 232 aspexit abe. 244 distent a, distant be. 253 reddit ab, reparat e, b uar. 251 hic ae, hinc b. toto abe. 255 faciemque abe. 272 exceta corr. in excecata a, exsiccata (sic in ras.) b, exsiccata e. 275 toto modo ab, modo tecto e. 284 fecerat abe. 304 sq. direpta bicornis—capri abe. 307 et a, aut be. 311 athamantis ab, ahalantis e. 315 oris a, horis b, aruis e ex corr. 317 mirum est abe. 320 siquis abe. 339 in monte a', immotae be. 359 uenenis ae, ueneno b. 364 his quoque dilectus a, i quoque delectos (dilectos b) be. 416 coralium abe. 443 patrio abe. 453 ne ae, non b. 455 que et a, et be. 458 pectora abe. 459 possunt abe. 464 corpora cultro ab, gutora ferro e. 473 que 475 illudite a, includite b, ludite e with an erasure of 3 letters preceding. 481 latialis ab(e). 497 quoque ae, si b. 515 contenta a(b)(e). 522 circumuertitur ab, circumuoluitur e; all three have quae for qua. 525 que om. abe. 526 que om. abe: reprehensa ae, reprensa b. 531 luce c. regna ab, c. regna (om. luce: add. man. 2) e. 541 creta deloque a, delo cretaque (b)e. 546 assentior ae, acceptior b. 552 At a. Haec b, Et e. 570 cornua ab, manus et eodem lumina e. 596 uobis abe. 625 accesserit a, adiecerit b, acerserit e (mg. arcesserit). 630 tenentis a'be. 634 pharetras ae, pharetrae b. 636 corpora ab, pectora e. 640 accersite a, b (ex arcessite), arcessite e. 644 simul incurua ab, postquam incurua e.

647 certas ita b, certant adiiere a, certant adicere e (ita dicere suprascr.). 662 uerti-debent abe. 667 perueniunt ab, cum ueniunt e. 677 en—est—est ab, en—en—est e. abe1. (678 sq. om. e in text., add. in mg. man. ead.). uisum abe, iussum b uar. 682 mente et uoce abe. 683 pignora 685 tum ae, tunc b. 694 pressaque d. g. carina abe. 696 nauis abe. 700 sextae abe. 703 amphisia a, amphirsia b, amfrigia e (mfri ex corr.). 705 Romethium ab, Rometheum e. 713 lentisciferum ab(e). 718 antium a, ancon b, acon e¹. 723 placato abe. 724 iuncti sibi abe. 726 innixus abe. 729 ab have the abbreviation which stands for omnis and omnes alike, but e has oves, i.e. the scribe began to write omnis and altered it to omnes. 730 seruat abe. 737 accliuia ab, e ex corr. (cd have acclinia). 740 a parte ae, de parte (om. que) b. 751 ullum maius opus ab, ullum opus maius est e. 776 in me abe. 790 currus abe. 793 minantia ab, minancia e. 804 et aeneaden e' (and conatur for molitur), et etherea ab. 811 concussum abe. 818 colatur ab, locetur e. 820 caesique 829 barbariem a corr. in -am, ab, e (corr. ex cessique). barbariam be. gentesque abe. 838 n. n. c. senior similes ab(e). 848 sinu be, simul a (and simul evolut for luna volat). 855 magnus a (corr. in -is), be. 856 uicit ae, uincit b. 866 arces abe. 869 temperat abe. 876 indeftebile a, indelebile be.

ON THE COMPOSITION OF SOME GREEK MANUSCRIPTS.

THE way in which the sheets of a Greek manuscript were written and put together is a matter that may have importance for the philologist as well as the palaeographer; questions of criticism often turn on such points as whether marginal notes are in the same hand as the text, and whether part of a MS. is earlier or later than the rest. Information on these questions can be obtained only by an examination of the writing of the MSS, themselves (for external and explicit evidence hardly if ever exists in the documents in which we possess the classics): and that the conclusion of such an examination may be sound, it must be comparative, and the particular MS. must be shown to agree in general with the usage of MSS. contemporary to it. To the palaeographer the interest of the enquiry consists in that he is able to reconstruct the circumstances under which the MS. was written, and to supply data some of which might have been given by a subscription.

I propose to consider from this point of view the manner in which several tenth and eleventh century Greek MSS. were written. This period, the years about 1000 A.D., has given us the greatest quantity of important MSS. of the classics: in number, the following centuries surpass the tenth and early eleventh, but in many cases the MSS. are copies more or less direct of originals of the period we are considering. Ninth and early tenth century MSS. are naturally very valuable, but their rarity makes them comparatively exceptions. The MSS. that decide the text of the majority of Greek authors will be found to date from about the year 1000 A.D. The hand in which

they are written is well marked. It belongs to a small and comparatively cursive type of writing, which in the early part of the tenth century separated from the larger and more formal minuscule appropriated to ecclesiastical books; the smaller hand was suited to works of larger extent and that involved close study. Naturally therefore it was applied for the most part to classical authors, but there is nothing to prevent an ecclesiastical text appearing in it1. Dated examples are the Aristotle Ven. 201 of A.D. 955 (Wattenbach and von Velsen, Exempla codicum graecorum no. v), and the Gregory of Nazianzus, Paris suppl. grec 469 A of A.D. 986 (Omont, Facsimilés datés de la Bibliothèque Nationale no. VIIII). From this hand is descended lineally the writing of the MSS. we are considering. It is fluent, sharp, a good deal ligatured, the letters ornamental and varied; the whole bears the air of being written with ease. These are its differences from early minuscule: from the later style it differs in the following respects. While varied, it is regular, always well-proportioned, the work of a scribe master of his art, and the quality of beauty, the distinctive attribute of early minuscule, remains in this hand. In size it is generally small, but it varies between the dimensions of the text of the Venetian Iliad (Marc. 454), and its scholia or the Paris Aristotle (grec 1741). Some hands are more ornamental than others, rounder, more upright, with more difference between the up and the down stroke. A subdivision almost may be made upon this point of difference; a certain number of MSS. of this period show a comparatively rough and uncalligraphic hand, in which the strokes of the letters are very much of one thickness throughout; such, with variations, are the Plutarch, Laur. 69, 6 of A.D. 997 (W. V. no. IX), Nicander, Paris suppl. grec 247 (Omont, Facsimilés des plus anciens MSS. no. XXXVIII. 4), Iliad, Laur. 32. 15 (a rough facsimile in La Roche's Iliad vol. I.).

The MSS, that we are to deal with possess the remarkable characteristic that they have no subscriptions; neither their year nor their place is known. The period to which they are

¹ For instance, Epistles Vat. 2080, catenas are in a more or less cursive Acts and Epistles Barocci 3. Many hand,

referred, about the year 1000 A.D., is therefore a matter of inference. The nearest date antecedent is that of the MS. Paris suppl. grec 469 A already cited, A.D. 986; the MSS. later than the year 1000 that most nearly resemble the type seem to be that of St Maximus, Paris grec 1097, A.D. 1059 (Omont, Facsimilés datés xxvi^I), and the Psalter, Paris grec 40 of the same year (ib. xxvi^{II}). The absence of subscription or date is a singularity that requires explanation. The Plutarch of 997, which has been quoted above, is not an entirely typical representative of the class. It is a peculiarity of classical MSS. in general, as opposed to sacred ones, that they are unsigned and undated.

It is probably impossible to make a complete list of these MSS. It may be useful however to collect those which may be studied in facsimile:

At Paris:

Scholia to Aristotle, grec 1853 (Omont, facs. des plus anciens Mss. xxx).

Anthology, suppl. grec 384 (ib. XXXIII; a photograph of the whole, made by the Heidelberg authorities, may be found in some principal libraries).

Apollonius, grec 2548, a slightly different type (ib. XXXVI).

Aristotle, grec 1741 (ib. XXXVII, Pal. Soc. II. 47: facsimile of ff. 184—199 containing the Poetics, Paris, 1891).

Lexica, Coislin 345 (ib).

Theognis, suppl. grec 388 (ib. XXXVIII. 2).

Strabo, grec 1397 (ib. XL).

At Venice:

Iliad, Marc. 454 (W. V. XXXII and XXXIII, Dindorf Scholia in Iliadem, I. pp. 156, 356).

Hippocrates, Marc. 269 (first hand, W. V. XL).

Plutarch, Marc. 250 (W. V. XLIV).

Also at Venice, though not facsimiled, Demosthenes, Marc. 418, Aristides append. class. VIII. cod. VII.

At Florence:

Sophocles, Aeschylus, Apoll. Rhodius, Laur. 32. 9, for which see below.

Demosthenes, Laur. 59.9 (Vitelli and Paoli, Facsimili fiorentini I. 12, Pal. Soc. II. 88 and 89).

Iliad, Laur. 32. 15 (see above).

Odyssey, Laur. 32. 24 (W. V. XXXVIII).

At Ravenna:

Aristophanes, 134, 4, A (Pal. Soc. II. 105, 106, Wattenbach, Scripturae Graecae specimina, 26).

At Heidelberg:

Anthology, Palat. XXIII (W. V. XXXVI).

I. The first book of this class the external arrangements of which I wish to consider, is the well-known Florentine MS. that is the principal authority for the text of Aeschylus, Sophocles and Apollonius Rhodius. A complete facsimile of as much as contains Sophocles was made by the English Hellenic Society in 1885¹; and the Italian authorities have recently executed a facsimile of Aeschylus, which it may be hoped before long will be published. Single pages will be found in reproduction as follows:

Aeschylus: Pal. Soc. I. 83, Collezione fiorentina I. 9. Sophocles: W. V. 35, Wattenbach Script. Graec. specimina 25. Apollonius: W. V. 36.

We have the further advantage of the judgment of two eminent palaeographers upon the different points connected with the MS. Mr Maunde Thompson contributes an introduction to the Hellenic Society's facsimile, in which a masterly account is given of the book as a whole, and of the part containing Sophocles in detail. Mr Thompson acknowledges his obligation on many points of detail to Professor Girolamo Vitelli, of Florence, the co-editor of the "Collezione fiorentina"

London: printed for the Society for the Promotion of Hellenic Studies, 1885.

¹ Facsimile of a Laurentian Manuscript of Sophocles with an introduction by E. M. Thompson and R. C. Jebb,

di facsimili paleographici" and to whom is due the minute collation of the text of Aeschylus in Wecklein's edition (Berlin, 1885). It is obvious how much any student of the MS. must benefit by such authoritative predecessors. My own acquaintance with the MS. may reckon several years; in the Christmas vacation of 1892 I had the opportunity of studying it at leisure. The description is as follows:

Laur. 32. 9, membr., 331 × 211 millim., ff. 264 (ff. 1—118 Sophocles, 119—189 Aeschylus, 190—264 Apollonius Rhodius); lines to the page, 42 to 48. Gathers of four sheets, ruled and arranged in the usual manner (upon which I may refer to Thompson, Introduction, p. 6), signed at the top outside corner of the first page.

(SOPHOCLES.)

Quires:

(1) ff. 1-8, signature gone (f. 1 r. inc. Ajax).

- (2) ff. 9-16, id. (16 v. at the bottom, expl. Ajax).
- (3) ff. 17—24, id. (17 r. inc. Electra).
- (4) ff. 25—32, id. I cannot perceive the trace of a signature which according to Prof. Vitelli is visible on 25 r.
- (5) ff. 33—40 signature gone (33 v. expl. Electra, inc. Oed. Tyr.).
 - (6) ff. 44-48, signature gone.
- (7) ff. 49—56, signature gone (49 r. expl. Oed. Tyr. 49 v. inc. Antigone).
- (8) ff. 57—64, signature gone (64 r. expl. Antigone, 64 v. inc. Trachiniae).
 - (9) ff. 65-72, signature gone.
- (10) ff. 73—80, signature gone (79 v. expl. Trach., inc. Philoctetes).
 - (11) ff. 81—88, on 81 r. are the lower halves of the letters 12.
- (12) ff. 89—96, signature gone (96 r. expl. Phil., inc. Oed. Col.).
 - (13) ff. 97—104, signature gone.
 - (14) ff. 105-112, id.
- (15) ff. 113—118, signature gone, three sheets only, the first two a pair, a single one in the centre. (118 r. expl. Oed. Col., 118 v. is blank.)

(AESCHYLUS.)

- (16) ff. 119-126, signature gone (119 r. inc. Persae).
- (17) ff. 127—134, id. (127 r. a new hand begins in the text, 131 r. expl. Persae, inc. Agamemnon; 134 v. ends with Agam. 310).
 - (18) Perished.
- (19) Represented by the first sheet marked ιθ in the top outside corner, ff. 135 and 136. f. 135 contains Agamemnon 1067 to 1159, f. 136 contains Choephoroe 10 to 102. Had there been no independent evidence, the extent of the earlier portion of the Agamemnon lost might have been approximately estimated by counting the lines contained in one quire. No guess on the other hand could have been made as to where the Agamemnon ended and the Choephoroe began.
- (20) ff. 137—144, marked at the top κ (137 r. inc. Choeph. 103).
- (21) ff. 145—152, top signature gone: in the bottom outside corner, the letter \bar{s} (not $\sigma\tau$). (147 v. expl. Choeph., inc. Prom. Vinct.)
- (22) ff. 153—160, at top κB : at bottom $\overline{\zeta}$. (159 v. expl. Prom., inc. Eumen.)
 - (23) ff. 161—168, at top the remains of κ_{Γ} , at bottom $\bar{\eta}$.
- (24) ff. 169—176, at top $\kappa \Delta$, at bottom $\overline{\theta}$. (169 v. expl. Eumen., inc. Septem c. Thebas.)
- (25) ff. 177—184, top signature gone, at bottom $\bar{\iota}$. (179 v. expl. Sept. c. Th., inc. Supplices.)
- (26) ff. 185—189: top signature gone, no signature at bottom. Two sheets, with one half-sheet (f. 186) inserted between the two anterior leaves (188 r. expl. Suppl., 188 v. and 189 r. Αἰσχύλου Βίος, 189 v. is blank).

(APOLLONIUS.)

- (27) ff. 190-197, signature gone. (190 r. inc. lib. I.)
- (28) ff. 198-205, marked B.
- (29) ff. 206-213, the lower part of IT. (207 v. expl. lib. I., inc. lib. II.)

- (30) ff. 214-221, lower part of id.
- (31) ff. 222—229, lower part of ie. (224 r. expl. lib. II., inc. lib. III.)
 - (32) ff. 230-237, signature gone.
- (33) ff. 238—245, id. (241 v. expl. lib. III., inc. lib. IV.).
- (34) ff. 246—254, signature gone. Four sheets and one half-sheet (f. 253), inserted between the hinder leaves of the third and fourth.
- (35) ff. 255—262, signature gone. The former half of the second sheet (f. 256), and the latter half of the third (f. 260) have been cut off and restored, the new portion in each case being glued to the remainder.
- (36) ff. 263 and 264, signed κ. One sheet: the hair-side is, contrary to custom, turned outwards. (263 v. expl. lib. IV., seq. γένος ἀπολλωνίου, 264 v. is blank.)

There is nothing abnormal in the arrangement of these quires as far as the 21st, page 145. The loss of a quire or two is unfortunately not a rare thing in classical MSS.; the extent of the loss, one gather and the three inside sheets of the next, is fixed by the signature $i\theta$ on the first leaf of the surviving sheet, f. 135. The circumstance that does need explanation is the double signature of the gathers of Aeschylus, which begins at gather KA, f. 145 and continues, with the exception of the last gather, to the end of Aeschylus: and further the seemingly incorrect numbering of the quires of Apollonius. Aeschylus was signed so as to follow Sophocles, and the numerals that remain are in correct sequence. One would have expected accordingly, the first quire of Apollonius, the 27th in the whole book, to be numbered kz: instead of this, the second gather of Apollonius is marked 18, and the first was presumably marked IA. What is the reason for this new system, and what was Apollonius intended to follow? One might suppose, Aeschylus: but in Aeschylus there are eleven gathers, and the first of Apollonius should therefore have been is and not is. And even in this case, why does the numeration begin with Aeschylus, with no account taken of Sophocles? Further, what is the

meaning of the double series of numbers on the quires of Aeschylus?

Our data do not enable us to solve this problem entirely; the key to it, as Mr Thompson says (p. 6) lies in the double numbering of Aeschylus. I may notice in passing, and somewhat to anticipate, that the signatures all through the book appear to me to be in the same hand, and that the hand of the scholia. The similarity between these numerals, which are capitals or (in the case of the lower signatures in Aeschylus) large minuscules, and the large capitals which often begin paragraphs of scholia, seem to make this identification probable. Re-numbering an already signed manuscript is not an uncommon phenomenon. Quires in course of time get lost or misplaced, numerals are erased or cut off at a rebinding, and it may be found necessary to re-number the gathers. Probably the majority of existing quire-signatures are non-original; the accidents to which books are exposed are so many, that it is comparatively rare to find the original numerals in their place. Either they have gone without trace,—the case in the Sophocles of our MS.—or they have been supplanted by a late series. In all these cases however the character of the numbering betrays its lateness: in the instance before us we have two independent sets of signatures in the same hand. There must have been a reason in the original composition of the book to occasion this. The upper numerals connect Aeschylus with Sophocles: the lower numerals must have had a similar purpose. There is no disturbance in the gathers of Aeschylus to call for a new numbering: the second series of signatures must refer to something exterior. Now when we notice that these second numerals, beginning at the sixth quire with s, go on as far as at the tenth quire, and pass over the 11th gather altogether, it is plain that they are intended to connect with some book that already began at ia; and this of course is the case with Apollonius. The necessity of finding a reason for this double notation of Aeschylus, then, seems to show that the numbering of Apollonius was previous to the lower numbering of Aeschylus, and not vice versâ. We also obtain an explanation of the otherwise singular circumstance that the last gather in

Aeschylus is passed over in this series. The numeration of Apollonius has next to be explained. For this the solution given by Mr Thompson seems very probable: that the Apollonius was given to be written before the Aeschylus was finished, and that the supervising scribe (the scholiast) calculated the number of quires that would be needed for Aeschylus at ten, and therefore numbered the first quire of Apollonius A. His calculation was not far out. The Aeschylus in fact took five pages over the ten quires, and therefore when it was numbered to correspond with Apollonius, this extra piece had to be passed over. So far we may think we see into the matter: why Apollonius was intended to follow Aeschylus only and not Sophocles, while before Aeschylus had been prefixed to Apollonius, it had been itself subjoined to Sophocles, the whole arrangement being apparently the work of one person, we must leave unexplained.

The next point to be considered is the number of hands in the MS., and the share that each took in its composition. The text of the MS. is written in minuscule, the scholia in the modification of capitals that is called semiuncial. By this arrangement, common though not universal at this period, text and commentary are conveniently distinguished, a matter otherwise often of difficulty. when the colour of the ink is the same, and the abundance of the scholia causes them to be written more or less in amongst the text. Several pages in the latter part of the Aeschylus are an instance of this. In the course of the eleventh century the employment of semiuncial for scholia becomes rarer, and from about 1050 onwards author and comment are written in the same hand and are only distinguished by size. We have therefore an immediate difficulty that belongs to MSS. of this period: is the minuscule of the text the same hand as the small capitals of the margin, and if there is more than one hand in the text, which if either of the two wrote these capitals? The general rule in these cases is, to look for instances of semiuncial in the text, e.g. in headings, titles, dramatis personae and the like, and in the margin for similar relapses into minuscule, generally to be found in various readings, omitted lines, arguments prefixed to the text, and so

forth. By this means the two styles of writing are brought into contact, and can be compared directly with each other. Before however we proceed to this comparison in our case, we may notice an obvious difference of hand in the text. Sophocles is all written by one scribe, and Apollonius by the same writer, who has also written the first quire of Aeschylus: the rest of Aeschylus including the lost quires, is in a different hand. 1-126, and 190-264 are by one writer, whom I shall call the first scribe, 127-189 by another, the 'second scribe.' These hands are contemporary but very unlike. According to my impression of them, the first hand is more regular and more delicate, the letters have a regular not very great inclination to the right, are horizontal to the line with a tendency to run above it, and the contrast between thick and thin in the strokes gives the letters a very calligraphic appearance. The second hand has an appearance of less care, it is flatter and blunter, the strokes thicker, and the words have a great tendency to fall below the line; the size of the hand also alters considerably, on f. 135 for instance it becomes very small. To pass to the scholia, this hand as compared with other semiuncial, is blunt and legible, without any pretensions to ornament, or very great regularity; the strokes are much of a thickness: it is far from having the prettiness of the semiuncial of the Arethas MSS. of a century earlier, or of much that may be seen in contemporary ecclesiastical MSS. This hand I call 'the scholiast.' The question whether either of the text hands is the same as the scholiast, may be settled at once by inspecting specimens of semiuncial by either writer: such are for the first scribe, the title, argument and colophon of the Ajax ff. 1 r. and 16 v. the title and argument to the Electra f. 17 r., and the person-names in the margins, the colophon and ornaments at the end of the Oed. Tyr. f. 49 r. These are in a semiuncial that is obviously not that of the scholiast; it is freer, and has the same delicate strokes and adornments as the first hand. For the second scribe, the person-names from 127 sq. in the margin are by his hand, though the scholiast has often supplied them where they were omitted; atocca for instance on f. 127 r. is by the second hand,

and f. 134 v. at Ag. 281 KAYTAI of the second hand is crossed

out and arf written by the scholiast. These proofs will be added to afterwards, but of themselves they are sufficient to show that we have three hands at work in the book, two who write the text, a third who writes the scholia. There remains another point to be noticed: not only do the minuscule hands of the text give us occasionally semiuncials, but in the margin there are a good many specimens of minuscule. So on f. 1 r. against Ajax 50 is written η καὶ διψώσαν, Ajax 57 η παρών, 58 π εμπεσών, 60 π είς ερινθν κακήν, f. 2 r. Ajax 115 π έννέπεις. This is a minuscule that is different from either of the two text hands; its characteristics are given by Mr Thompson pp. 10, 11 "we should distinguish the latter [sc. the minuscule of the scholiast] for greater freedom and flexibility. In the text, the letters which descend under the line, are as a rule short, and turn at the end; while the hand of the diorthotes is almost invariably stiff, lengthened and formal." Is this hand then the work of a fourth scribe, or is it the scholiast writing in minuscule? Now the practice of other MSS. is that various readings as distinguished from comments, assimilate themselves to the hand of the text, and become minuscule if the text is written in minuscule. This practice may be studied, for example, in the Arethas-scholia. We are prepared therefore to find that these minuscule annotations, which as will be seen later are mostly textual in character, are the work of the scholiast. The palaeographical demonstration cannot be given better than in the words of Mr Thompson, p. 10: "just at first there is a certain difficulty in reconciling them [the minuscule and semiuncial hands], as, for his corrections and various readings the diorthotes usually employs minuscule characters, whilst the scholia are in the mixture of uncials and minuscules to which the name of half-uncial writing has been given. The hand of the scholia is seen to be delicate but rather stiff, with an inclination to lengthen the strokes of letters under the line. as μ , ρ , ϕ , and sometimes π and τ . Comparing it in these points with the minuscule writing of the diorthotes, the similarity of the two is evident." To this internal proof an external argument may be added. The hypotheses etc. in the portion of Aeschylus that is written by the second hand, are as will be seen later often supplied by the scholiast. The argument to the Prometheus Vinctus f. 145 r. is a case in point; here we find both minuscule and semiuncial combined in one piece of writing; the body of the argument is in the small minuscule that we find in the margins, the dramatis personae are in the familiar semiuncial of the scholia. The conclusion is that the minuscule style of the scholiast is the minuscule that we find so often in the margin, and that accordingly the semiuncial scholia and the minuscule annotations are the work of the same scribe.

There are no ancient hands in the book that do not fall under one or other of these classes (the writing on the extreme margin will be dealt with later), and we may therefore consider the original book as the work of three scribes, two who wrote the text, and one who wrote the scholia and the other marginal notes. This is also the opinion of Signor Vitelli, quoted by Mr Thompson.

A note may be added upon the abbreviations of the manuscript: in the text they are rare, in the scholia frequent, but very little remarkable. The sign / still represents w and ειν as well as ην, but εις is s although we do not find s for ις. In the scholia, and the minuscule hypotheses by the first scribe, we find the signs for $\dot{a}\pi\dot{o}$, $\kappa a\tau\dot{a}$, $\pi a\rho\dot{a}$ and $\pi \rho\dot{o}\varsigma$, and the syllables $a\rho$, $\epsilon\rho$, $\omega\rho$, but the only at all rare symbol used seems to be that for ϵv , which in the combination ϵv_s may be seen on f. 83 r. in the word αχιλλευς. M. Albert Martin finds the same sign in the scholia to the Ravenna Aristophanes (Les scolies du ms. d'Aristophane, p. xviii), and besides the regular tachygraphical MSS, it is to be found in the Aristotle Ven. 201 (a. 955). Sig. Vitelli quotes an instance of ἔσται from the Aeschylus scholia (Museo italiano I. p. 168): one of the most curious usages in the MS. is the formation of the syllable Tes by T followed by the sign for $\epsilon \sigma$, with two dots added above: this singular and seemingly superfluous combination may be seen in the Sophocles facsimile p. 96 r. in the argument to the Oed. Col. yépovtes, cf. also καθαίροντες 64 r. in the argument to the Antigone, 33 r. προσαγορεύοντες and often. The same peculiarity occurs in the Ravenna Aristophanes, and in a MS. of Demosthenes, Ven. 418:

the scholia of the Venetian Iliad do not exhibit it. The unusual form of mapá that Prof. Vitelli cites from our MS. (l. c. p. 14, plate IX. 7) is merely an expedient for ease in writing, whereby the curved top of the π in a hand of this sort is made to do duty for the curve that properly forms the lower part of the symbol.

We may now investigate the share that these three scribes took in the composition of the book. It is to be understood that except where it is stated otherwise, the text is written by the first and second hands, the scholia by the third.

Sophocles.

The titles, colophons and arguments are written by the first scribe: in most places this is obvious, and the contrast with the more regular semiuncial of the scholiast is marked: the title to Ajax, f. 1 r. might seem doubtful, but its similarity to the scholia may be explained from the fact that the first scribe, like many writers of MSS. begins his task prudently, in a regular and small hand: confidence and the feeling that the material will not give out, soon relaxes this severity, and already the colophon σοφοκλεους αίας μαστιγοφόρος on f. 16 v. is written more freely. The names of persons are by the first scribe, often in minuscule; here and there a name, where it has been omitted, is added by the scholiast, e.g. arrê on 43 r. and 63r. Independently of the hand, the fact that the personnames were written before the scholia is plain from 3 v. where the scholia are written partly round текмя, and 33 v. where similarly the name ιερεύς πρεσβύτης is encased in a paragraph of scholia. Variants introduced by of are frequent in the margin, in the minuscule of the scholiast; some instances of these have been already given: it is to be noticed that several variants written in the margin by the scholiast are not in minuscule but in semiuncial: some of these are accompanied by a short explanation or comment, and may therefore be considered as short scholia, e.g. 6 r. f οὐκ ἔχοντος τὸ ἔγκλημα

liarity, but not belonging to this class, are Paris grec 155 (a Catena), and

¹ Instances of MSS, with this pecu- MS. Genoa 3 (Missione di s. Carlo, a Psalter s. x1).

της φυγης αὐτῶν κτλ., 6 ν. ή ἀτίζων ύβρίζων παρά τὸ δμήρου κτλ., 10 ν. ή τοσαθτά σοι κτλ., 11 ν. ή ίωμοι κτλ., 109 v. π ορειοβάταν κτλ.; but there are other examples, e.g. 9 r. π ὑπέρμεγα, 18 r. π ποινία ἀρά, 32 r., 34 v., 35 r., 57 r. bis, 58 v., where the variant is undistinguishable from the ordinary variant in minuscule, and we must accordingly say that the scribe has used, either from inadvertence or indifference, one style instead of the other. It is to be noticed that these variants are variae lectiones proper, that is alternatives, and are not intended to take the place of what stands in the text: the sign π is to be read $\gamma \rho \dot{\alpha} \phi \epsilon \tau a \iota$ rather than $\gamma \rho \dot{\alpha} \phi \epsilon$ or $\gamma \rho a \pi \tau \dot{\epsilon} o \nu$: cf. the expansion of it on f. 32 v. The margin however contains plenty of corrections properly so called; the first hand occasionally corrects his own writing. 34 r. he adds in the margin, huddled up, Oed. Tyr. 62; f. 47 r. after Oed. Tyr. 1299 he had written προσ σῆι δυσδαίμονι μοῖρα, in error, which he expresses by prefixing a small hook or crescent (2), the proper mark of omission at this period; some hand, which it is hard to identify, has then dotted the line over, another usual expedient, and lastly someone else has scored it out with a knife. Similar proceedings have taken place on f. 252 v. Apoll. Rhod. IV. 950 sq. More often however the omitted lines are added, and corrections in the text are made, by the scholiast: so f. 17 r.

Electra 15 is added in minuscule by the scholiast with $\sigma \tau \iota$ prefixed (a usual method in MSS. of denoting that matter written in the margin is an addition to the text and not comment, but not in the manner of our scholiast: compared with the same

word ff. 23 r. 27 v. and 32 v., I incline to think $\sigma \tau \iota$ on 17 r. the addition of a later hand): f. 50 v. Antig. 68 and 69 having been omitted by the first scribe from a similarity of openings, are added by the scholiast, 68 in the margin, 69 in the text, the first scribe's $\pi \epsilon \rho \iota \sigma \sigma \acute{a}$ at the beginning of 70 being erased: f. 66 v. Trach. 177 is added to the text, being the last line on the page, by the scholiast. In these instances the scholiast has employed no sign, the position of his lines making it evident that they belonged to the text; on f. 70 r. he adds Trach. 536 in the margin with the sign < at the end of it, to which another <

above line 537 corresponds: f. 79 r. at the end of the Trachiniae, the eighth åθλον ήρακλέους is added in minuscule between the lines by the scholiast: f. 96 v. the lines at the bottom of the page, $ei\pi\dot{e}$ — $\pi o\hat{v}$ $\dot{\eta}$ $\chi\theta\dot{e}s$ $\ddot{e}\beta\eta$ are in minuscule by the scholiast: f. 109 v. Oed. Col. 899 is added by the scholiast without a sign, f. 110 r. Oed. Col. 1105 is added in the margin by the scholiast, f. 112 r. Oed. Col. 1256, is added by the scholiast in the margin, with an erasure in the text between δακρύσω and παίδες, as if the first scribe had written part of the omitted line there: f. 113 r. Oed. Col. 1375 added in margin by scholiast without a sign, f. 117 v. the three lines εύρες σοφόκλεις έν σοφοίς μέγα κλέος etc. are written below the text by the scholiast. For corrections

in the text we may take 56 r. κακοίσ ib. ειρμοσμένα, 56 v.

προσαύσηι; the dots which are put at either end of these semiuncials serve apparently to distinguish them from glosses

f. 32 r. a variant is itself corrected in the same way, π νηπιωι.: further, f. 64 r. Antig. 1327 r'av is remade by the scholiast, f. 111 v. Oed. Col. 1211 τοῦ and γρηίζει are added in the text by the scholiast: f. 117 r. Oed. Col. 1729 the erasure between $\theta \in \mu \cup S$ and $\delta \in \pi \hat{\omega}_{S}$, and $\tau \hat{a} \delta$ above the line are the work of the scholiast. Many more instances of all these cases will be found in the Hellenic Society's facsimile.

There is still another series of marginal notes to be considered; a number of words that occur on the extreme margin of the page, and in many cases have been almost cut away by the trimmer: so f. 4 r. ρυτηρς...(Ajax 241), f. 5 r. τὰ πράγη (id. 347), f. 5 v. ...κοπινέστατον (ib. 381), ib....ημα (ib. 390), f. 7 r. χάρισ χα...τίκτ...(ib. 522), ib. ἐπήνεσερ...(ib. 536), f. 7 v. ...σκήπτω (ib. 566), f. 8 r. aἴλι...(ib. 627), f. 10 r. ξ...(ib. 786), f. 10 v....νηι... $\nu \dot{\eta} s$ (ib. 820), ib...o ν ...a (ib. 853), f. 11 v. ... $\tau \rho \dot{a}$... σ (ib. 914), f. 13 v. ... φωνώ σοι (ib. 1089), ib. ... γος ἄλλων (ib. 1105), f. 14 r. κακός κα... (ib. 1177). f. 15 r. έγκεκλειμεν...το μηδέν ον... (Ajax 1274, 1275). The hand, which is always minuscule, is I think the same as that of the scholiast; it is less formal and regular than his minuscule when he is correcting the text or adding variants, but on prolonged comparison it will be seen to be very like the smaller specimens of that sort, and the less careful writing corresponds to the apparent character of these annotations. From the list of those on the Ajax that I have given, it will be seen that they are for the most part repetitions without comment of a word or words in the text: the reasons for such a proceeding might be various; from a comparison with the usage in Aeschylus, it seems likely that the annotator put down words that struck his eye in reading the author, as unusual in any way. In one or two cases in the Ajax the notes are slightly longer: e.g. f. 9 v. [κυ]δάζεται [ά]ντὶ τοῦ λοι[δορ]είται (Ajax 722), and f. 14 v. ...ων ὑπὲρ...δὲν ἀντέστης which seems to be a paraphrase of the line in the text (Ajax 1231): in these two cases the note takes the form of comment; one may perhaps suppose that in the other cases the intention of the annotation is exegetic, but that information failed the writer.

Aeschylus.

The title and argument to the Persae, and the personnames in the first gather, are by the first scribe, these latter however are added by the scholiast where they have been omitted, e.g. 121 r. where the \(\frac{2}{3} \) of the first scribe may be contrasted with the atocca of the scholiast. F. 123 r. Pers. 3941 ηχώ· φόβος δὲ κτλ. is added by the schol, in the margin; f. 125 r. Pers. 555 Ξέρξης δὲ πάντ' ἐπέσπε κτλ. to 564 is added by the schol, in the margin, with the sign < (this specimen of the scholiast's minuscule may be studied in the Florentine facsimile, fasc. I. tav. IX.: the first scribe no doubt omitted the lines from the homœoteleuton of ξέρξης δ' ἀπώλεσεν τοτοί and ναες δ' ἀπώλεσαν τοτοῖ): f. 126 r. Pers. 676, δ' is added by thescholiast above the line between διαγόεν and άμαρτία: ib. Pers. 699 πεπεισμένος is added in the margin by the scholiast. At 127 r. the second gather begins, and the text is in the hand of the second scribe2: the person-names are by the second scribe, but they are often omitted, and the scholiast supplies

¹ I quote the lines according to facsimile, r. 83, gives a specimen of Wecklein's edition, Berlin 1885. the second hand.

² The Palaeographical Society's

them: f. 134 r. in the instance already quoted, Agam. 293 KAYTAI, that the second scribe had written, is crossed out and are written by the scholiast: f. 129 r. at the top of this page the first four ruled lines are left blank; in the margins the schol. writes οὐ λείπει: ib. Pers. 922 κόσμου τ' ἀνδρῶν added in marg. by the scholiast, while after 921 in the text there is a short line erased: 130 r. Pers. 991 of "vyyaµou in the marg. by the schol in minuscule, ib. Pers. 1005 the scholiast in semiuncial ή καὶ ακρόται έξοῦ ἔσται κτλ., f. 130 v. Pers. 1011 πεπλήγμεθ' οίαι δι' αίωνος τύχαι added in minuscule by the scholiast, to which itself a variant of δαίμονος τύχαι is added in semiuncial: ib. Pers. 1047, χάριν is added by the scholiast in the margin: f. 131 r. the colophon of the Persae and the title to the Agamemnon are by the second scribe; f. 133 v. Agam. 112-114 ξύμφρονου to alav are written in the text with no sign of erasure, by the scholiast: there must therefore have been a blank, and we see why above, f. 129 v., οὐ λείπει is written by the scholiast where there is no omission: f. 134 r. Ag. 263 after τὸ μέλλον, the scholiast adds τό δὲ προκλύειν in the text: f. 195 v. Ag. 1120 νει in φαιδρύνει is added in the text by the scholiast: ib. Ag. 1115 & (i.e. Κασάνδρα) is added in the margin by the scholiast: f. 140 r. Choeph. 382 ἄτην, the alpha being

written by the scholiast in the same fashion as the corrections in Sophocles: f. 140 v. Choeph. 460 κραίνετ' εὐδίκως in the marg. by the scholiast, who also makes an erasure in the text: f. 141 v. Choeph. 521 in the text παρειγάρ, the ει, and later τ in $\tau \dot{o}\nu$ - are the work of the scholiast, in the margin is π $\pi a \rho \hat{\eta} \sigma$ by the second scribe, a very unusual occurrence: f. 142 v. Choeph. 625 ἐπ ἀνδρὶ τευχεσφορωι schol. in marg.: f. 143 v. Choeph. 708—710 πρόσφορα added by scholiast in the margin, with at the end the mark < to which < before αἰνῶ answers; the cause of the omission is evidently homoeoteleuton: f. 145 r. Choeph. 851 ἦεν θνήσκοντος by the schol. in the margin, and also written into the text by the scholiast: f. 145 r. the colophon to the Choephoroe is by the second scribe, but the argument etc. to the Prometheus is by the scholiast: f. 147 v. Prom. 9 at the

is added in marg. by the schol.: f. 167 r. Eumen. 848 τιμῶν δαμαι...ων, the scholiast superscribes 'a' and 'aν': f. 169 r. the colophon to the Eumenides and the words ὑπόθεσις τῶν ἐπτὰ ἐπὶ θήβας are by the second scribe in semiuncial; the letters are very remarkably formed, and the place is a decisive proof that the second hand and the scholiast are different; cf. also the colophon to S. c. Th. and the title of the Supplices. F. 179 r. the dramatis personae at the beginning of the Septem c. Thebas are by the scholiast, the person-names to the text are added by the scholiast where the second scribe has left them out: f. 170 r. S. c. T. 73 f καὶ ὅλβον ῥέοντα καὶ δόμους, schol.: ib. S. c. T. 83 in ἐλεδεμας the scholiast inserts ν after μ, ib. S. c. T. 123

μαχανᾶ both \mathbf{H} added by schol., ib. S. c. T. 124 φόνων, βου by schol.: f. 171 r. S. c. T. 178 τῆς is added by the second scribe above the line, ib. S. c. Th. 194 the letters ἐν κυ in the words ποντίω ἐν κύματι are by the schol. in an erasure, and there are a great many other corrections by the scholiast of accents and syllables in this part of the book: f. 174 r. S. c. T. 496 ἀνδρὶ is added above the line by the second scribe: f. 179 r. Suppl. 9 υλα in φυλαξανοραν is by the scholiast in an erasure, marg. \mathbf{n} φυξάνοραν schol. F. 179 r. Suppl. 81 \mathbf{n} βαι in text, \mathbf{n} $\mathbf{n$

page + τέλος δεδωκὼς χριστὲ σοὶ χάριν φέρω: Ff. 188 v. and 189 r. the βίος αἰσχύλου which covers these two pages, is by the scholiast, in a larger and rounder minuscule than what he uses on the margin of the text: it is proportioned to the greater space and the fact that the scribe is now writing the substantive text and no longer subordinate matter. In this respect it resembles the scholiast's minuscule on two pages of Apollonius (256, 260). This selection of additions and corrections may be sufficient to shew the part taken by the third hand in the writing of Aeschylus: I have made the list shorter because of the exact manner in which every case is recorded by Prof. Vitelli in Wecklein's edition of Aeschylus (Berlin 1885).

Next to be considered are the annotations on the extreme margin of Aeschylus. We do not find single words as in the Sophocles, but, apparently as an equivalent, the contraction χ , for $\zeta \dot{\eta} \tau \epsilon \iota$, against particular verses: e.g. f. 140 v. against Choeph. 437, 439, 441, f. 141 r. against Choeph. 472, f. 141 v. Choeph. 519, 521, 530, 542, f. 170 r. S. c. Th. 83 where the word $\dot{\epsilon}\lambda\epsilon\delta\epsilon$ -

μας is corrected by the scholiast into ἐλεδεμας. Either, as in these cases, the sign \normalcolor{L} is written simply, or the word in question to which it is directed is added, as f. 131 r. Agam. 3 \normalcolor{L}

ἄρκα, or the Τ is an introduction to a comment, e.g. f. 162 v. Eumen. 331 Τ οῦμαι φρονοδαήσ, f. 182 v. Suppl. 435 Τ οιμαι μητιτλαίησ τὰν ἰκέτιν: or we have a comment in the same style but without Τ, e.g. f. 133 v. Agam. 124 οῦμαι εὖ νικάτω, f. 140 r. Choeph. 408 οἶμαι πᾶι τίς τράποι τ'ἄν · ὦ Ζεὺ, f. 140 v. Agam. 434 οῦμαι πατρὸς δ' ἀτίμωσσ' ἀρ ἀτίσει, f. 142 r. Choeph. 588 οἶμαι πέδουροι ἵν' ἢ τὸ σημαινόμενον μετέωροι, f. 161 v. Eumen. 204 οὐτως [δ, not Τ] οἶμαι δέκτωρ, f. 181 r. Suppl. 254 οῦμαι ἡ ἑρμοῦ ῥαβδον, f. 187 r. Suppl. 950 ἴσως γ αὐτὸς χ'

oi ξυνεμ. These longer passages at once serve to identify the hand that writes them, and to explain the single words in the margin of Sophocles: they plainly belong to the same series of annotation, and the same purpose seems to be served by the ζήτει in Aeschylus as by the particular word in Sophocles: they call attention to something that the writer found a diffi-

culty in the text. Without further indication, the nature of the difficulty might be doubted, e.g. the sign might conceivably have implied a doubt as to whether the archetype had been properly copied. From the longer comments in the Aeschylus however, we see that the writer put down his doubts as a reader, at places where the text appeared to him not to make sense: he suggests a reading "ν' η τὸ σημαίνομενον....Further, while all these words, signs and comments plainly belong to the same writer, the longer comments enable us to identify him with the scholiast. The single words in the Sophocles-margin, having apparently no value, have often been cut through by the binder, and where they remain, their position on the edge has often exposed them to damp and rubbing, and distorted or obliterated the letters. The longer passages in Aeschylus, being better preserved by being further within the page, may be easily compared with the various lections added by the scholiast, and the hand in either case is seen to be the same. The evidence from Apollonius may conveniently be noticed here: the signs are fewer, but we have an equivalent (v) for ζήτει on f. 199 r. at Ap. I. 693, and in other places. The consideration of these extra-marginal notes is of importance as throwing light on the arrangement of the manuscript, and also as giving a parallel to very similar extreme-marginalia in the Venetian Iliad, in which I may refer to Ludwich, Aristarchs Homerkritik, I. p. 160 sqq.

Apollonius.

F. 190 r. bk I. title and argument are by the scholiast, but the colophon to bk I. and the title to bk II. (f. 207 v.), to bk III. (f. 224 v.), and to book IV. (f. 241 v.) are by the first scribe. f. 191 v. (I. 139) δ' after 'Ιδμων is added in the text by the schol. f. 194 v. the line I. 312 is added between the lines by the schol. in minuscule. f. 198 v. (I. 698), f καὶ περιτελλομένου ἔτεος schol. in minuscule. f. 200 v. the line I. 771 is inserted by the scholiast in the text between 769 and 770, ib. I. 802 μῆτισ, ν by schol. f. 201 v. I. 893 ἐοῦ, τοι by schol. ib. ἀγείράσ, marg. ἀγείραισ schol. f. 202 r. I. 955 ἐυνεησ, αί by schol., ib. I. 960 added in

minuscule by the schol. in marg., and before the scholia, which are written round it. f. 203 r. i. 1041 δ' after $\sigma \phi \delta \delta \rho \iota \nu$ added in text by the scholiast. f. 204 v. i. 1155 omitted in the text, is added by the scholiast in minuscule in the margin. f. 207 r. i. 1333 $\hat{\eta} \kappa \epsilon \nu$, suprascr. schol. $\hat{\tau} \epsilon \iota \lambda \epsilon \nu$. f. 209 r. ii. 110 on the margin and partly cut off, in a minuscule hand which seems none of the three already known, $\hat{\omega} \rho \epsilon i \delta \eta s$ δ' $\hat{d} \mu \dot{\nu} \kappa \dots \beta i \eta \sigma$ $\hat{\nu} \tau \dots \pi \lambda \sigma s$ δπά...f. 215 v. ii. 624 $\tau a \hat{\nu} \tau a$ is added by the first scribe above the line. f. 220 v. ii. 1018 added by the scholiast in the margin with the sign <. f. 237 v. iii. 1047 $a \nu \delta \rho \omega \nu$ is added above the line by the first scribe. f. 237 v. iii. 1110 $o \nu \sigma a$ corr.

by first scribe into ὄσσα. f. 243 v. IV. 137 σφισὶν corr, by first scribe. These examples taken from many, may give an idea of the shares taken by the first scribe and the scholiast in presenting the author. We have now to see the scholiast as a corrector on a larger scale: f. 236 v. III. 921 is followed in the text by 962: after 921 the scholiast puts the sign × and in

semiuncial the remark ζη τὸ λείπον ἄνω ὅπου τὸ σημείον; the σημείον, *, recurs on the top margin, and is followed by the lines 922-961, written by the scholiast in minuscule; at the end is the sign & which refers the reader to another & which stands in the text before 962. The next correction is of larger extent: f. 250 v. after IV. 691 there follow in the text lines 722-752, after which stand 692-721, and then the remainder in order: this is all the work of the first scribe, which the scholiast sets in order thus. At v. 691 there is an asterisk, *, and two explanatory notes, one in the left margin, partly cut off, as follows1: δεί γινώσκειν ότι πρὸς περισσοτέραν δήλωσιν την έκάστου σφάλ[μ]ατος σύναψιν [έ]ξω προσεθήκαμεν, ώστε ρα[δ]ίαν ποιείσθαι [τ]ην τούτων συνέ[π]ειαν καὶ μή [ά]ρὰς κατά τοῦ γρα [φ] εως ποιείσθαι: this like the other explanatory notes is in semiuncial. In the right margin there is a longer note, κατά λήθην συνέβη γραφήναι ούτως. δεί οὐν ἀπὸ τοῦ τέλους τούτου τοῦ στίχου ζητείν ἐν τῶ ἔμπροσθεν καταβατῶ τὴν ἀκολουθίαν, ὅπου τὸ σημεῖον' ἡδὲ τοῦ ζητουμένου στίχου ἀρχή εστιν οὖτως "ζανον ή τε δίκη" συνάπτειν οὖν δεῖ οὖτως, τω δ'

¹ These notes are printed in Merkel's Apollonius, p. 241 sq.

άνεω καὶ άναυδοι ἐφ' ἔστιηι ἀίξαντε ίζανον ήτε δίκη λυγροίς ίκέτησι τέτυκται διελθών δὲ μέχρι τοῦδε τοῦ στίχου αὔτως ίδρύθησαν εφέστιοι ή γαρ ονείρων αναπόδισον αδθις εν τώ εαθέντι και σύναψον ούτω ή γαρ ονείρων μνήστις αεικελίη δύνεν φρένας όρμαίνουσα είτα πάλιν διελθων μεχρι του ούδ' άλοχον κρονίδαο διὸς λάθον, τοῦτον τὸν στίχον σύναψον τοῖς ἔμπροσθεν διαβάς τους έφεξης κειμένους ούτω δε δεί συνάπτειν άλλά οί ίρις πέφραδεν εὖτ' ἐνόησεν ἀπὸ μεγάροιο κίοντας ἐν δὲ τῆ μιᾶ τούτων εκάστη συνάψει το άρμοζον σημείον εθήκαμεν και δεί ταύτα σκοπείν άκριβώς μηδέν τω γραφεί μεμφομενον διά τὸ κακείνον ούτως εύρηκέναι καὶ τῶ σφάλματι δι' ἄγνοιαν μή προσσχείν. Pursuant to these directions, the reader finds another asterisk & on f. 251 r. before v. 692. At the end of the passage vv. 692-721 is the sign χ with the instruction ζη όπιθεν έν τῶ προ τούτου καταβατῶ τὴν ἀκολούθησιν καὶ συνέπειαν του λόγου ὅπου τὸ σημεῖον τοῦτο. Looking back, the other specimen of this sign is on f. 250 v. before line 722. Continuing from here at line 751 we find the sign # with the note ζη τὸ σημείον ἔμπροσθεν πρὸ τριῶν στίχων του τέλους τοῦ καταβατοῦ: this sign we find at line 752, which is the third from the bottom of the page. The text then proceeds smoothly. The ordinary scholia are distinguished from these explanations by being enclosed in lines, e.g. on f. 250 v. and f. 251 r. Lastly,

> ἀρὰς ἔοικε τὸν κατεστυγημένον βάλλειν ἀναιδεῖσ ὡς κεκιβδηλευμένον ὡς μαινόβακχον καὶ λίαν πεφυρμένον ὡς πατραλοίαν καὶ κατηλισγημένον εἰ καὶ φυλάττοις αὐτὸς ὡς θεοῦ φίλος τοῦ μὴ κατεχθρῶν β΄.ρεως πέμπειν λόγους.

on a blank space at the bottom of f. 250 r. the scholiast.

using minuscule, writes these rather enigmatical lines:

I am unable to read the first syllable of the fourth word in the last line. Merkel prints $\beta i \rho \epsilon \omega_s$, the word certainly appears to begin with β , but the vowel that should follow is represented by a single stroke of no particular significance. So far as the

lines have any meaning, they seem intended to support the prayer καὶ μὴ ἀρὰς κατὰ τοῦ γράφεως ποιεῖσθαι.

In the same quaternion as this correction, on f. 252 v. we find line 849 followed by 1. 950, and the passage continuing so that the next page (the actual f. 254 r.) began with 974, that is to say exactly one hundred lines were omitted. To remedy this, an extra leaf or half-sheet is inserted between the seventh and eighth: viz. f. 253, the flap of which is visible between ff. 246 and 247; the writing on this leaf, text and scholia, is all in the hand of the scholiast: further, on f. 252 the lines 950-973, which had been mistakenly added, are cancelled, first by a lunette or semicircle being prefixed to each line (3), next a hand, apparently later, has scored lines cross-wise across the passage. Further, on the top of f. 254 r., immediately above the text, two lines, 972 and 973, are added, that is to say, the first scribe having omitted a hundred lines, the scholiast, finding them too many to write in the margin, inserted one entire leaf on which to write them: at the same time he marked out the twenty-four lines that were out of place on f. 252 v. and had therefore 124 lines to insert. Of these he wrote 54 on the recto of f. 253, 68 on the verso, writing close and in double columns towards the bottom: but even so, two lines remained, which he added above the text of f. 254 r.

In the next gather, on f. 255 v. after l. 1097 comes 1123 to 1147, after which is 1098 and the page continues to 1113: the scholiast has cancelled the lines 1123—1147 with double marks of omission (25, the outer set of which seem to me in a different hand), then he has cut away f. 256 altogether and inserted a new leaf, the actual f. 256, which is gummed to f. 261; f. 257, in the first hand, begins with 1174, so that fewer lines than usual were necessary to fill up the gap. Accordingly in the recto of 256 we have 32 lines and on the verso 28, while the average of the lines in Apollonius is 42. To account for one page containing so few lines that the next page begins with 1174, we must suppose some confusion or repetition in the original f. 256, which is unknown to us. Again, f. 260, the sixth leaf is inserted and written by the scholiast: here there is no disturbance in the pages that precede or follow, but

evidently a number of lines must have been omitted on the original f. 259, for on the recto of the restored leaf we have 70 lines, on the verso 62, and the lower part of the recto is in double columns.

The method of rearranging a discontinuous text by means of a system of signs, is common in late MSS., and is in itself a practicable arrangement. So we find that in the beautiful tenth-century Pappus, Vat. 218, the quires stand in a wrong order, and are adjusted by a late scribe, who calls himself Zacharias, in the same way: in the eleventh-century MS. of Dio Cassius, Ven. 395, a late hand has frequent warnings to the reader in the text; e.g. f. 202 r. at the beginning of a gather, ζήτει ὁ ἀναγινώσκων το παρον τετράδιον ἐν ἄλλω τόπω ὀφείλον τεθήναι ο γάρ τὰς βεβράνας συντιθείς ήστόχησεν; this is a matter of gathers, not of mistakes in copying by the original scribe; ὁ συντιθεὶς τὰς βεβράνας is evidently a would-be rearranger of the book after its binding had burst: at the end of this and the next gather we find the indication 57, on f. 198 r., the first page of a quire of two sheets, we have En δίφυλλου 1.

These however are cases of books that have become disturbed and have required rearranging many years after their writing: rearrangements in the text of an eleventh-century MS. at the time when it was written, are unusual. The reader will find another instance of a direction to look out for $\sigma\eta\mu\epsilon\hat{i}a$ in the page of the Paris Anthology facsimiled by M. Omont (facsimilés des plus anciens MSS. no. 33). The different procedure adopted in different cases by the scholiast is also worthy of notice: here he sets matters right by writing omitted lines in the margin, with a direction to the reader where to look for them: there he does not rewrite, but corrects a disjointed text by a number of corresponding signs: in another case the omitted lines are so many that the margin will not

λων τὸ σημεῖον τοῦτο ⊕. F. 157 v. (which is blank but for one line) ζτ ὅπισθεν δύο φύλλων. Cf. also f. 190 r.

¹ Compare also Bodl. Barocci 69, A.D. 1378; on f. 155 v. in the margin we find ζήτει εἰς τὸ τέλος τῆς ὀράσεως [= page], and below ζ^τ ἔμπροσθεν δύο φύλ-

contain them, and it is judged better to insert a new leaf which closely written will contain the omitted lines: in other places the leaves on which mistakes have happened are cut out and written anew. The most interesting point however in the third hand's correction is the apology that on f. 250 v. he makes for the blunders of the first writer. It is of the utmost rarity, in a MS. of a good age, for a scribe to break his impersonality and speak in his own person: and I know no instance of one scribe referring to another of his companions. In our case, the third scribe apologises for his subordinate: δεί ταῦτα σκοπεῖν ακριβώς he says of his system of signs, μηδέν τω γραφεί μεμφόμενον; and the reason he gives for such pardon is interesting, "because he found it so and did not attend to the mistake." In the study of MSS, we are so entirely reduced to inference, that an explicit statement of this kind is of great value. Also one sees that according to the standard of an eleventh-century scribe, verses added in the margin, pages cut out, lines erased or struck out, needed no excuse: it was only when the text as presented to the reader, was not of itself continuous, that he felt it necessary to explain, and to deprecate complaint. Late scribes, e.g. of the xvIth century, lament freely the laceration or the unintelligibility of their archetypes: but a scribe of a good age is usually silent.

A certain number of the scholia to Apollonius were in the process of copying written on the wrong page: the scholiast warns the reader of the fact in the following way. F. 196 r. the note on line I. 498, which is the first line on f. 196 v., is on the recto of the leaf: accordingly in the margin we find του ἐκεῖθεν καταβατοῦ σχόλιον, "the scholion belongs to the page over there": f. 206 r. the scholion on I. 1280 which should be on the verso is on the recto of this leaf; in the margin we have, σχόλιον του ἐκεῖθεν σελιδος. F. 244 v. the scholion on IV. 247 should come on f. 245 r., it is on the verso of 244. The margin has the note ταυτα τὰ σχολια του ἐτέρου εἰσὶ καταβατοῦ.

On f. 245 r. at the bottom we have ζη τὰ λοιπὰ σχολια τούτου τοῦ καταβατου στρέψας τὸ φύλλον. Καταβατὸν is late Greek for 'page'; according to Stephanus the earliest authority for it

is Herodian, Epimerismi (ed. Boissonade, London 1819) p. 2 ὅρα καὶ ἐν τοῖς μετωπίοις τῶν καταβατῶν, and the word is recognised by Hesychius and Suidas. The more usual word in classical Greek is σελίς, which is used as an equivalent of καταβατόν on f. 206 r. Another mediaeval word for 'page' or 'side' is ὄψις¹; e.g. in the xth century MS. of Clement Alex., Tatian and Athenagoras, at Modena, Estense 126, where a manuscript has been made up by writing a first part to fit a mutilated book already existing, at the end of the new part, which had overlapped the old by a page, the scribe writes ζητει ἀθηναγορου πρεσβείαν περι χριστιανῶν ἐν τῆ β ὄψει του φύλλου τοῦ ἐχομένου τετραδίου; accordingly we find that the first page of the original book is crossed out, and the treatise of Athenagoras begins on the verso of the first leaf.

We are now able to reconstruct the process of the writing A single scribe had the direction of it: he of the book. numbered the quires, perhaps ruled the leaves, and gave them out to be written: the writing was done by two other men, apparently younger than the director, of whom the first wrote the whole of Sophocles and Apollonius, while at the second quire of Aeschylus a second scribe was taken on who completed the author. The duty of these men was to copy the text of their author, with all that immediately appertained to it, the titles and colophon of the play, the names prefixed to the parts of the characters, the arguments introductory to the plays. The first scribe fulfilled this duty accurately, the second, for reasons that are not obvious, in places contented himself with the bare text, and we find therefore many of these appendages in the case of Aeschylus in the hand of the director. The two subordinates very seldom correct their own mistakes; and they take no further part in the making of the book. The director, or as we may call him, the diorthotes, received the sheets as written, and his first care was to compare the text with the archetype, and to add lines or passages of the text that had been left out by the two scribes. Where necessary, he had recourse to strong remedies, and cut away and added pages.

¹ Another word is spaces, cf. the notes from Barocci 69 just quoted.

He also found it necessary to introduce a new system of marking the quires in Aeschylus, to repair an inexplicable error of his own. He then proceeded to write, in the prepared spaces, the scholia that he found in the margin of his archetype, using a different character to distinguish the comments from the texts of the authors, but writing various readings in the ordinary minuscule. Finally, he appears to have read the book through in a more critical spirit, more as a reader than a scribe, and to have put down on the margin where it was free and in small character, either words which he doubted and for which he had no explanation, or in other cases a sign to attract the reader's attention to such words: or occasionally he ventured on a note, an expression of opinion as we should say, a conjecture of his own. This completed the book, it needed only to be made up and bound. At some period, probably later than the original binding, the leaves of the book were re-trimmed, and many of the diorthotes' queries were cut away. The scholia were spared, and in one place f. 199 v., where they spread nearer to the bottom of the page than usual, the last quarter of an inch of scholia is turned up into a fold. In the course of time, at a period which nothing in the book itself enables us to fix, the quires of Aeschylus became unsewn, and one whole one, and three quarters of the next were lost.

T. W. ALLEN.

VISIO PAULI'.

MR JAMES is to be congratulated on his successful raid among a few libraries, from which he has enriched apocryphal literature with no fewer than thirteen new documents, some indeed consisting only of a few lines.

Perhaps the most interesting piece is the first, from an eighth century manuscript now in the National Library, Paris (nouv. acq. Lat. 1631). It is a vision of the world unseen, like the two in Bede, and has been known in other forms, Greek, Syriac, etc., but the new comer is the most complete of all. I propose to run through it, noticing forms and constructions interesting to students of late Latin and of the Romance languages. The scribe has an 'open mind' on many points, 'in all things mutable save mutability', and by his interchange of consonantal i (j) and g, shews that g in his days was no longer hard; as the forms of habeo, homo and hic, very often drop the aspirate, he places us by the cradle of modern French and Italian.

P. 11 l. 10 11 habitante quodam in domum. So 19 9 inhabitabam in eam. 21 26 ueniet habitare in eam. cf. 16 16 omnia steterunt in conspectum eius. 16 19 20 impii non inuenerunt locum habitacionis in eum. 20 2 adhuc reputas in seculum permanere? 21 14 15 (cf. 35 33) cuius rei gratiam. 25 14 the correct cuius rei gratia. 21 15 posite sunt aec litere super tabulas istas. 27 2 quis est super tronum? 27 8 coram dominum. 30 18 qui sunt in hanc penam. 30 33 <uiii>...in medium illius. 32 19 constitutos in foueam. 33 7 pannis

¹ Texts and Studies. Contributions Vol. 11 No. 3. Apocrypha anecdota to Biblical and Patristic Literature. by Montague Rhodes James, M.A. Edited by J. Armitage Robinson, B.D. Cambr. University Press. 1893,

picem plenis et sulforem ignis. 34 35 de celum. 39 10 de mundum. 36 10 pendens in crucem. 36 30 uermes qui sub nos sunt. 41 32 habuit in semetipsum. As we have 22 26 cum omnes sanctos suos, I retain the acc. 35 22 cum dilectissimum Paulum; and l. 28 arborem a uentum comotam. The acc. even takes the place of nom. 20 28 nondum completum est annum. Compare Petron. 58 uidebo te in publicum.

P. 11 l. 12 fundamenta domus dissolueret. 15 coegit eum ut dissolueret fundamentum. Not a very common use of dissoluo.

P. 11 l. 17 gallicole eius in quibus ambulabat docens uerbum domini. gallicula cited hitherto from Jerome and from a glossary. Add Rufin. Ioseph. ant. IV 8. martyr. Perpet. 3 2 bis. p. 76 3 and 17 Robinson. Quicherat add. lexx. lat. Greg. Magn. dial. I 2 (uar. lect.).

P. 11 l. 19 secundum eo quod. I find sic...secundum quod in Cypr. 713 16 Hartel. secundum quod...secundum hoc (= καθό... κατὰ τοῦτο) in Iren. II 28 2 4. 29 l. IV 36 6 f. 38 l. secundum quod without verb in Tert. adu. Marc. III 6 f. Benoist and Goelzer in their new dict. Lat. Fr. have other exx. eo quod is common; but a combination of the two (instead of secundum id quod) is new to me.

P. 12 l. 4 (of mankind) imperat autem omni facture, et plus quam omnis natura peccat. 22 33 uidi creaturam loci illius et omnem facturam dei. Cf. Rönsch Itala u. Vulgata 329. Paucker spicilegium 271. Aug. serm. 34 1. 141 1. Clem. recogn. III 11. 8 ter. v 16 f. 22 bis. vIII 20 bis. 34 f. 58 f. Iren. I 24 1. II 26 3 f. 30 3 9 ter. 34 3. 35 1. IV 38 1. v 1 1. 12 2. 36 3. Mar. Victorin. adu. Arium I 45. Hier. ep. 98 14. id. Didym. sp. s. 11. id. in ep. ad Eph. I 1 (Ven. 1769 VII 548b) uolens itaque Paulus ostendere quod Deus uniuersa sit machinatus ex nihilo, non conditionem¹, non creaturam atque facturam, sed καταβολήν, id est initium fundamenti ad eum rettulit. II 4 (ib. 626b) creatio quippe apud nos generatio uel nativitas dicitur: apud Graecos uero sub nomine creationis uerbum facturae et conditionis accipitur.

¹ This conditio (condo) is not to be confounded with the classical condicio (condico).

Phoebad, fil. diu. 3. Cassian, inc. v 3. Rufin. in Gen. 1 12. Vict. Vit. II 69. passio sanct. Iv coronat. 326 21. 330 24. 334 23.

P. 12 l. 11 12 dum ad usque convertentes peniteantur. I have not observed dum ad usque (cf. quo ad usque) elsewhere; here it occurs also l. 20, 29, 35. 13 16. 17 6. 40 6. The depon. peniteamini also 18 18. 41 24: the personal act. peniteant l. 21, 29. 13 16. 14 30. penitere 35 15. penitebant 24 29. penituistis 36 8 and 9. penituerunt 25 11. On the depon. see Kretschmann de latinitate Apulei 81. On -eo, -eor, -endus, -ens, Koffmane Geschichte des Kirchenlateins I (Breslau 1879) 70. Rufin. apol. I 44 si ille pro his paenituit. Tert. adu. Marc. II 24 ante med. paenitentem malitiarum.

P. 12 l. 23 intaminauerunt homines sanctum nomen tuum. Georges and Benoist-Goelzer know the verb; Freund (Riddle-White, Lewis-Short) only the participle. See Hegesipp. II 10 4 ne templum intaminarent (cf. Ioseph. bell. II 17 5 τοὺς μιαίνοντας τὸν ναόν). The adv. intaminate is in Iren. II 10 § 2.

P. 12 l. 24 permitte me exurgam. l. 8 permitte me et faciam. 13 12 permitte mihi et conteram. 30 6 non permiserunt eum dicere. 23 26 non omnis homo permittetur ingredi. 32 3 non permittebantur sumere. 32 24 non permittebantur dicere. Aug. de pecc. meritis I 66 f. aetas permissa maledicere. Amm. XIV 1 3 nec hiscere nec loqui permissus.

P. 13 l. 3 (and 10 and p. 30 l. 18) noceor. 39 8 nocetur. 31 36 uiduas et pauperes nocuerunt. Hence in p. 21 l. 27 nocemur (ms. uocemur) is a certain correction; uexamur did not even deserve the honour of a query in the note. Benecke on Iustin xliv 4 6. Burm. and Gud. on Phaedr. Iv 18 (19) 4. Iren. v 5 2. Hermas mand. x 1 2. Aug. de gestis Pelag. 33. Greg. Tur. glor. mart. I 31. Rönsch Ital. u. Vulg. 441. Hier. in Gal. I 2 (on c. 3 1 vii 417^d) uel is, in quo bona sint aliqua, alio fascinante, id est inuidente, noceatur. (ib.º) tenera aetas noceri dicitur fascino. Archiv f. lat. Lexik. I 265. Hagen on vulg. p. 33. Vict. Vit. II 37. [Cypr.] III 319 ver. 261 and 264 Hartel. dig. xliii 19 3 2. Veg. III 26 p. 119 13.

P. 13 l. 20 incessabiliter. Add to lexx. Rufin h. e. vi 17 f. h. mon. 12. Cassian, coll. xiv 10 4. xxi 14 2. Aug. in

ps. 93 23. Oros. I 2 106. VI 20 7. VII 4 16. 25 13. 41 4. Beda h. e. I 6 f. II 11. Eddius uita Wilfr. 48. Baron. A. D. 601 13. Migne LII 739^d. Ennod. ep. VI 38 f. Leo ep. 108 (83) c. 2 (I 1012ⁿ Migne).

P. 13 l. 34 indeficienter. Add to lexx. Hil. in ps. 118 l. 13 2. Fulgent. c. Fastidios. 14. c. Fab. fr. 6 cet. Bonif. p. 223 Jaffé. [Aug.] serm. 2 ad catech. 13. [Hil.] anon. in Iob I p. 23. Rönsch 153.

P. 14 l. 12 conlugemus. A rare word. I have recorded no other example except the one to be seen in lexx.

P. 14 l. 16 (cf. 17 4) adjutorium. Freund's effrontery in calling this word, which exists in medical and theological writings in hundreds of examples, 'rare', is only equalled by the submissive ignorance of Riddle-White and Lewis-Short who still repeat the fable. Take a few exx. Pollio in Suet. gr. 10 p. 108 Reiff. VM, II 7 E 1 cet. Sen. ben. II 23 3. VI 35 2. ira I 5 2. ep. 52 3. 87 25, 31. Tert. adu. Marc. I 8 a. m. II 4 p. m. 11 pr. quae in -um masculo...fuerat designata. Saluian. eccl. III 13. Cassian. inst. XII 14 1. 17 1 bis. 18 pr. coll. III 12 3 4. 16 3. 22 3. XXI 33 1. (Petschenig is so well aware that the word is no rarity, that he gives it no place in his index.) It would be easy to collect examples from fifty writers, and fifty examples from some single writers. From Theodore Priscian alone I glean 124 references. Why should men who take money from a confiding public for teaching Latin proclaim on the house tops that they have never opened the elder Seneca, Frontinus, Apuleius, any father or medical writer? It is the fashion to display ignorance of the Bible; can we conceive Rob. Stephens, or Faber, or Gesner, or Scheller, or Forcellini, calling a word 'rare' which occurs 39 times in the concordance to the Vulgate? Rönsch gives it no place in his book, though he finds room for many words not marked as 'rare' by Messrs Freund, Riddle, White, Lewis, Short1. Half an hour with Augustine will enable

¹ Bonnet, Le Latin de Grégoire de Tours 465, only thinks it worth while to record three examples out of many

in Gregory, pointing out that adiumentum, as obsolete, is in Placidus explained by adiutorium.

any student to take the measure of these gentlemen as regards a right to lay down the law of Latin usage.

P. 14 l. 32 quecunque operantur a uobis. See Georges for opero and the passive operor. Add Isid. sent. III 19 4. Rönsch Itala u. Vulg. 298. 388.

P. 15 l. 12 exiebant. Neue Formenlehre II 445. act. apost. 8 7 old Lat. Migne cvi 1291d. Lucifer p. 4 l. 7 Hartel.

P. 16 l. 6 obmixta. Unknown to lexx. In Apul. met. IV 20 introduced by Hildebrand from the mss. and retained (se obmiscent agminatim) by Eyssenhardt.

P. 16 l. 20 21 dominati sunt anime eius. Like regno and desino, in Horace, dominor occasionally follows the Gr. construction. Apul. Asclep. 39. Tert. apol. 26 f. adu. Marc. IV 27 p.m. pudic. 17. Minuc. 12 5. Herm. past. III 9 23. Hier. ep. 125 11. in Ioel c. 2 (VI 194ª ed. Ven. 1768). Rönsch Itala u. Vulg. 438. gen. 37 8 Lugd. Ezech. 46 18. Migne xc 131ª. Iren. III 6 1, 4. 16 3 f. 18 2. 23 4. IV 1 1 bis. Possibly however animae may be dative.

P. 16 l. 23 necesse est enim te reuertere in eodem corpore. 18 l. 10 n. e. e. te r. in carne tua. Georges adds to the stock exx. (Lucr. and Pompon.) of the present used intransitively only Aug. serm. 194 5 Mai. I have not recorded any example.

P. 17 l. 14 uiuificatio. The substantive is less common than the verb. See however Cypr. de domin. orat. 12 f. (275 19 Hartel). Ambr. hexaëm. v 1 bis. in ps. 37 39. Nicet. de spir. s. potentia (Migne LII 858°) 9 f.

P. 18 l. 3 hora and ora in a single line.

ibid. minabatur. Fr. mener. It. menare. gl. Reichenau col. 33 157 abigebat: inde minabat. See Georges. Rönsch Itala u. Vulgata 236 and coll. philol. 234. Arch. f. lat. Lexik. IV 293 f. Sen. contr. 9 8 ceteros patres nostros, quos apud aratra ipsa minantes pecora sua circumsteterunt lictores. Greg. M. dial. I 2 (157°). Bonif. p. 280 p. m. Jaffé. Migne xcvi 827°. leges Burgund. (von Salis) 63 1. 115 12.

P. 18 l. 7 comminati sunt ipsius. I have no record of this construction.

P. 18 l. 12 ait ad illam. 27 10 ad alterutrum dicunt. ad after aio. Apul. met. v 18 f. sic ad illas ait. Clem. recogn.

I 20 pr. II 71 pr. 47 pr. 69 pr. VII 1. 4 pr. 6 pr. VIII 8 bis. IX 1 pr. 33. 34. X 16 f. 59 pr. 64. So after inquit Dosith, 38; after donatum Bonif. p. 260 f. Jaffé. On the use of ad after mando, do, cet. see Stünkel in Jahrbb. f. Philol. 1876. Suppl. 641—4. Thielmann über Sprache u. Kritik des Apolloniusrom. (Speier 1881) 37. Rönsch in roman. Forschungen I (1883) 286—7. ad after dico Tert. adu. Marc. IV 22 f. de carne Chr. 16 f. Lucifer (ed. Hartel) p. 61 1 4 17. 72 3. Clem. recogn. II 5 pr. 39 ter. III 32 pr. IV 23. VI 11. VIII 4. 98. X 13 pr. 54 pr. Bonnet Le Latin de Grégoire de Tours (Paris 1890) 583. With loquor we find ad in Verg. and Ov. Language becomes less synthetic; the force of terminations is forgotten, and prepositions or auxiliary forms make good the loss.

P. 18 l. 25 susurracio. Add to lexx. Cassian. inst. vii 9 3. x 20. See Georges.

ibid. obuiauerunt eam. I have a good many exx. of the verb, but not in this construction.

P. 18 l. 28 peculiaria nostra. See in Archiv f. lat. Lexik. II 38 39 peculiare as subst.

P. 18 l. 32 (23 3) miliorum. I have no record of this form.

P. 19 l. 11 facta est uox dei ad eam. Gell. III 23 20 seruus ...has apud Menandrum uoces facit. In the vulgate we have factum est uerbum Domini ad me.

P. 19 l. 17—19 quicunque enim fecerit misericordiam eius ipse miserebitur, et quicunque non misertus fuerit, neque ei miserebitur deus. 29 13 14 dicentes: Miserere nobis, domine; et nemo misertus est eis. cf. 32 24. 34 33. 35 1. 25—27 (e.g. miserere plasmae tuae, miserere filiis ominum, miserere imagini tue). 36 4. But 30 12¹ orfanos non est misertus. 33 16 orfanos non sunt miserti. For dat. see Cypr. 292 2 Hartel. Lact. m. p. 23 8. Hermae Pastor (ed. Hilgenfeld,

viii 175. Paucker in Zeitschr. f. oest. Gymn. 1881, 494. 1887, 96. In the sense of 'giving alms' Koffmane Gesch. d. Kirchenlateins i (Breslau 1879) 31.

As in both these passages or fanos is preceded in the ms. by uiduae et, it is doubtful whether we should read in both places the dat. or the acc., or retain the two cases. See for dat. Rönsch 313—4. Arch. f. lat. Lexik.

Lips. 1873) uis. III 12 p. 29 6. Iren. I 3 2. III 17 3 f. 23 5 f. Lucifer 4 26. 58 8 Hartel. passio Perpetuae 2 1 pr. 2. 6 p. 70 12 Robinson. Aug. serm. 259 3 bis. Clem. recogn. III 42 f. Hier. VI (Ven. 1768) 9b. 13a. 63c. 296a. 297bd. Beda h. e. III 12 f. hist. Apollon. Tyr. ind.

P. 19 l. 20 angelo tartarucho. 29 32 angelos tartarucos. The Greek (Tischendorf apocalypses apocryphae, 48, Lips. 1866) Ταρταροῦχος, so far as I know, here first assumes a Latin dress.

P. 19 l. 21 mittat eum in tenebris exterioribus. 20 36 anima ista in manibus Tartari tradatur. 21 1 ducat eam in carcere <?-em> inferiorum <?-em> et mittatur in tormentis. 21 11 12 si ingressus fueris in his portis. 22 9 10 induxit me in secundo caelo, et iterum duxit me in firmamento. 25 16 ingrediencium in ac ciuitate. 25 31 inducit eum in ciuitate. 31 26 miserunt eas in ceruicibus earum. 33 3 alios proiecerunt in flumine. 34 7 respexi in puteo. 38 13 ingressi sunt multi in regno.

P. 20 l. 13 hactos. so fructos (22 32, but in same l. fructus. 23 1. 35 17). Bonnet, Le Latin de Grégoire de Tours 357 cites artos, grados, uersos, risos, and from an inscr. A.D. 515 (Le Blant, Inscr. chr. 492) aditos.

ibid. ex quo caepit annorum .xv. cf. l. 15 ex quo ce<pit>.xv. esse annorum.

P. 21 l. 25 ilare uultu. Bonnet, Le Latin de Grégoire de Tours, 359, cites the abl. forms secure, site, grande, cet.

P. 21 l. 32 ilarens et gaudens. No example of hilarens has been recorded. Add to lexx. Isid. orig. I 4 15 hilarisso. (I now see that the latest lexicon, Benoist-Goelzer, has this reference.)

P. 22 l. 3 unus et unus, 'one or two'. Siluia, peregrinatio ad loca sancta (1887) 77. 104. 107. Below 26 27 unus unum praecedit. 29 18 huna super hunam. This usage is unknown to lexx.

P. 23 l. 3 milia milia butriones et in miliorum his singuli butriones. Elsewhere we find the biblical milia milium. Compare Commod. apol. 806 multa milia gentes. cf. 853. After miliorum (for the form cf. 18 32) probably milibus has

fallen out. butrio is botryo. Several forms, but not this, may be seen in Georges.

P. 23 l. 7 fluenter prestat dona. Here fluenter evidently = affluenter (for which add to lexx. Iren. v 8 l. Greg. Tur. glor. mart. i 11 col. 734° ed. Ben. Ioseph. ant. iv 6 p. 105 pr. ed. Bas. 1524. affluentissime Aug. serm. 216 c. 4).

P. 23 l. 24 aque candide ualde desuper lac. Rönsch (Itala u. Vulgata 398) cites instances of desuper as a prep. Here it is used like super. 36 22 melius super; 41 33 plus super. So Iren. v 5 2 fortior super. Tert. adu. Marc. IV 20 pr. uastiori super. II 24 f. optimo super. CIL v 7780 super omnes felicissimo.

P. 23 l. 25 aceriosus lacus = Acherusius cf. l. 32. 24 1.

P. 24 l. 7 pirgi. Elsewhere the rare pyrgus is a dice-box; here a 'tower'.

P. 24 l. 21 22 esurierunt ab his. Wölfflin in Archiv f. lat. Lexik. I 411—2 has examples of *esurio* with acc. and with gen., also of the perf., though Freund and his followers say 'no perf.'

P. 24 l. 29 arbores ille...umiliantes semetipsos. 25 7 arbores humiliant se et iterum eriguntur. I have many exx. of humilio (see Bünemann on Lact. IV 18 22); in Greg. Tur. four exx. of humiliatis capillis occur (Hannover 1883, index p. 949 col. 1 l. 31); otherwise the literal sense is rare.

P. 24 l. 33 studenter. A new word. cf. cognoscenter, nolenter in Rönsch 151; desideranter in Chrysol. serm. 165. Ioseph. ant. (1524) 27 a. m.

P. 24 l. 35 36 nichilum facientes proximis. I thought of proximos 'making no account of their neighbours', as in 31 7 8 nihil facientes dominum et angelos eius; but 25 1 2 shews that the dat. is right: si quid faciebant aliquid proximo modicum, inflati erant.

P. 24 l. 36 amichabiliter. Add to lexx. [Cassiod.] de amicit. 3. schol. Vindob. in Hor. a. p. 411. [Hier.] ep. ad amic. aegr. 1 4. Bonif. 269 Jaffé. Rönsch cites Nennius 46.

P. 25 l. 16 17 ingrediencium in ac ciuitate. See n. on 21 1.

P. 26 l. 1 qui seruiunt castitatem. Read seruo, not seruio, as Syr. has 'whoever has kept his virgin and the purity of his soul.'

P. 26 l. 5 ad aquilonem ciuitatis. This gen. is not perhaps very common. Josh. 17 9 terminus Manasse ab Aquilone torrentis. 2 chr. 32 30 ad occidentem urbis Dauid.

P. 26 l. 9 susceptores peregrinorum (cf. 13 susceptionem peregrinorum). See my glossary to Bede (-tio, -tor). Eugipp. uita Seuerini 1 5 senex, qui dudum in Asturis tanti hospitis susceptor exstiterat. Corp. gloss. II 194 1 susceptor ὑποδοχεύς.

P. 26 l. 25 est in ciuitate Christi murus praecedens in honore huic loco? but l. 27 unus unum praecedit. l. 28 unus alium praecedit. The dat. is cited from Plaut. The alium = alterum, as very often, e.g. Sulpic. perioch. Ter. Andr. 12. haut. 12. My glossary to Bede and my Lat. Heptateuch 103 31. 153 22.

P. 26 l. 28 obquare. (cf. 33 29 obquid.) A new word.

P. 26 l. 33 conuersus me. Nonius 480 21 acknowledges a depon. convertor. Bonnet, Le Latin de Grégoire de Tours, 413, cites se sustentaretur, se trucidantur.

P. 28 l. 6 compsallent. l. 9 compsallet. Benoist-Goelzer have introduced this word into lexx. (from [Cypr.] de XII abusiuis 11).

P. 28 l. 7 tricans. Rönsch 302. Hermas sim. 9 9 (127 16 Hilg.) quid te tricas? Bonif. 67 Jaffé. Hamann breuiloquus (Hamb. 1882) 31.

P. 28 l. 11 quieuit loqui. cf. 40 27. Holtze synt. II 44. Cassiod. hist. trip. x 33. XII 2.

P. 28 l. 13 recesse a locis. A new adverb.

P. 29 l. 3 fornicant. assumptio Mosis 5 (102 26 Hilg.) fornicabunt. cf. 31 22 mechauerunt.

P. 29 l. 20 subtussecuta. It is hardly safe to add this to lexx. as a new compound.

P. 29 l. 23 post multarum orarum. As post in the next line takes acc. probably spatium or tempus has fallen out.

P. 29 l. 32 ferrum trium angulorum. Unless angulus (cf. 'angler') means 'a hook', 'a prong', for which I know no evidence, we must read ungularum. Syr. 'an iron pitchfork and it had three tines'. The angelos in the neighbourhood would favour the corruption.

P. 29 l. 36 (cf. 30 28) istum quem uides presbyter fuit. 30 8 hunc quem uides episcopus fuit. Observe the attraction.

- P. 30 l. 36 usuras usurarum, Iustin. cod. IV 32 28 bis.
- P. 31 l. 20 mouechi. cf. fleueo (35 21. 39 18).
- P. 31 l. 21 mechati sunt, but 32 mechauerunt. cf. 29 3 fornicant.
- P. 31 l. 33 in locum glacie et niue. Probably plenum or rigentem, or some other acc., has fallen out.
- P. 32 l. 1 super canela aque. See Ducange 'canela', 'canellus', which, rather than 'canalis', gave rise to our 'channel', 'kennel'.
- P. 32 l. 36 nefanda ora† genitoribus nostris. On p. 186 Mr James says: "This should be Vindica nos a g. n." True, the Gr. has: ἐκδίκησον ἡμᾶς ἐκ τῶν μητέρων ἡμῶν, but, as I shewed in this Journal (XXI 285—6), defensio = ἐκδίκησις. Read therefore: defende nos a g. n.
- P. 33 l. 2 dederunt nos... in conculcationem porcis. For conc. see Aug. in ps. 55 4. Ambr. in Luc. 10 28. Hier. in Matt. 4 6. in Is. VII (23 4 seq.). Rufin. in Iesu Naue 21 1. Rönsch 70.
- P. 33 l. 26 uocati estis nomen domini. I have no instance of this acc.
- P. 33 l. 31 dimisit unumquemque in propria uoluntate eligere bonum et malum. Aug. serm. 232 2 m. uideamus si dimisit eos errare. Hier. ep. 82 9 f. si boni <sumus>, dimittant quiescere. Rönsch 359 360.
- P. 34 l. 2 dilectissimus dei Paulus. cf. 36 36. 37 33. 38 23 36. 41 17. 36 15 Paulum delectissimum meum. 38 26 Iacob dilectissimus meus.
- P. 35 l. 9 uiuit dominus. 'as the Lord liveth', an oath common in the books from Judges to 2 Kings' and in Jeremiah and Ezekiel.
- P. 35 l. 18 agonizabo. Pelag. in Aug. de gestis Pelagii 54 f. Rönsch 247 248. Ducange. Mansi concil. VIII 157 f. Chrysol. serm. 119 (Migne LII 526") agonizandum. Aldhelm laud. uirg. 36 (Migne LXXXIX 136°). Hilduin. uit. Dionys. 15 (Migne CVI 21b) agonizantem.
 - P. 35 l. 21 contempte. Correct Lewis-Short: 'only in

¹ In chron, it occurs once (II 18 13).

comp. contemptius'. Riddle-White, more modestly: 'Pos. and sup. prob. not in use'.

P. 36 l. 25 propositus hic est qui peccant. Something seems

wanting, e.g. pr. <exitus> hic est <iis> qui p.

P. 36 l. 27 quod opus fuit nasum in mundo? As superbia follows, nasum 'scorn', is probably right. It may be acc. as in Plaut. and Cato and Lucr. v 1053. cf. Claud. Mamert. 65 15; or nom. neut. (the only form in Plaut. see Lucil. p. 162 Müller). In classical Latin the pronoun would be quid.

P. 36 l. 30 magis peiora. [Quintil.] decl. 5 11 magis artiore. Apul. met. IX 36. Arnob. I 58 Hild. Wetstein on Phil. 1 23. my Latin Heptateuch 53 26. Rufin. h. e. X 8 (II 19 ed. Rome 1740—1). Jani ars poët. 238. Duker's Flor.

ind. 'minus'.

P. 37 l. 16 17 arbor... que fluet aquas. Georges 'fluo' D cites exx. of this acc. from Claud., Ambr., Aug., Cael. Aurel., Isid. See Muncker on Hygin. fab. 9 (33, 575 Staveren).

P. 37 l. 19 20 ex quo autem praeceptum dei apparuit celum et terram. Mr James in n. ? ἐφανέρωσεν. This may be right, or we may read apparauit, or (which is most probable) prae-

cepto . . . terra.

P. 37 l. 21 arborem hunc. l. 23 arbor per quem. p. 24 l. 29. Lewis-Short cites an inscr. add the ancient version of Dioscorid. I 132 pr. p. 100 a l. 32 (in Romanische Forschungen). Diez, Grammatik der roman. Sprachen II³ (Bonn 1871) 20: "Arbor bleibt im pg. árvore feminin, im sp. árbol, pr. albre, fr. arbre ist es masculin, im it. arbore commune".

P. 37 l. 28 me autem adhuc intendente lignum. Cassian. coll. I 14 5 si autem et illud . . . uoluerimus intendere. XVII 25 15 praesentis in illo meritum uitae remunerans, non peccatum futurae praeuaricationis intendens. Rönsch 371—2 Vict. Vit. pers. Vand. III 31 (= v 7) quae res hodieque posita in promptu demonstrat. alios sine manibus, alios sine oculis, alios absque pedibus, alios truncos naribus auribusque intendas.

P. 38 l. 13 retro me uenientes obviam tibi. Apul. met. VI 8 conueniat retro metas Murtias Mercurium. Rönsch 399. Archiv f. lat. Lexik. VIII 294. Chalcid. Timae. 239 (274)

19 seq. Wr.) idemque angulus...longius acutus...longius euagatus cuncta quae retro nos sunt in speculo uideri facit.

P. 38 l. 18 33. 37 28. 40 27. 41 12 36 a longe. Cassian. coll. II 6 2. Rönsch 231. so cod. β in hist. Apollon. Tyr. 37 pr. (al. de longe, which occurs Veg, mil. III 18 p. 102 26 Lang and Ioseph. ant. I 27 p. 30 p. m., ed. 1524).

P. 38 l. 28 abrenunciacione. Mr James gives this word no place in his index. It is unknown to Ducange, Riddle-White and Lewis-Short; Georges and Benoist-Goelzer confine themselves to a general 'eccl.' With its kindred it will furnish a most interesting article to the compiler of what is greatly needed, a critical lexicon of liturgical Latin. I could fill pages with bare references, so rich is the crop, but content myself with what I find under this one word in my margins. See Archiv f. lat. Lexik. v 123. Aug. c. sec. resp. Iulian. II 224 Cassian, inst. IV (34 tit.) 33 f. 34 pr. 43. VIII 22 f. XII 32 2. coll. III 3 2. 6 (on the three kinds of abrenuntiatio) 1 4 ter. 7 1 7 bis 11. 10 4 ter 5. IV 21 4. XXIV 21. Bonif. 188 pr. Jaffé. The verb occurs thrice in the Visio Pauli. 14 5. 24 33. 33 14. See Ducange, whose editors cite an excellent note by Rittershaus on Saluian (gub. VI 32), p. 208, which first directed my attention to this matter some thirty years ago. Bingham also in his account of baptism cites many authorities Greek (ἀποτάσσομαι cet.) and Latin. See Aug. serm. 268 (v app. 441b). peccat. merit. I 34 (x 35d). Migne LII 701°. 874. Archiv f. lat. Lex. v 723-4. acta mart. Scillit. p. 507 Aubé. Luc. 9 61 cod. Bezae. Cass. coll. I 6 tit. II 26 4. III 7 9 10. IV 20 1. v 8 3. 18 2. 22. xvi 6 1. Inst. iv 27 1 pr.

P. 39 l. 5 in nullo = nulla in re. Tert. adu. Marc. v 7. III 12 pr. in nullo conuenire. apol. 6 pr. de idol. 11 m. de cor. 10. Cypr. 466 11 in nullo auocentur (cf. l. 8 in nulla re auocarentur). 607 3. 760 20. Hil. trin. I 5 f. [Aug.] ad fratr. erem. serm. 2. Petschenig has 9 exx. in his ind. to Cassian. Saluian. gub. v 30 f. vII 37. eccl. IV 41. Iren. II 26 3. 32 3. 33 1. IV 35 2. Clem. recogn. x 15. Ioseph. ant. (Basil. 1524) II 9 p. 50 a. m. 13 p. 56 ter. III 1 p. 63 a. m. IV 4 pr. p. 96. 5 p. 99 m. 100. m. bis. 6 p. 104 f. On nullo =

nulla re see Nipperdey on Tac. an. III 15. Obbar on Hor. ep. I 17 22.

P. 39 l. 22 labores quos pertuli propter filios Israel ad nihilum disputati <sunt>. Possibly dissupati, as sheep dispersed precedes. The text may mean 'my toils have been cavilled at and made nothing of'; but the phrase is rather unnatural.

P. 40 l. 16 adproprians salutauit me. So also in ind. But we want 'approaching' (appropians), not 'appropriating.' See my glossary to Bede. The word appears in Riddle-White, but not in Lewis-Short. Rönsch 181. Luke 19 14 and 29 Ambr. (Ceriani monum. sacra et profana I 1861). serm. antiq. reliq. 245 Mai. Archiv f. lat. Lexik. II 357—8. Lucifer 240 18 Hartel. Rufin. h. e. VIII 3 p. 467.

P. 40 l. 32 non recedit alter ab alio. Tert. ad Scap. 2 alii... alterius. Cassian. coll. IV 20 3 alia...altera. Migne LII 742° alter caeditur et alius confitetur.

P. 41 l. 1 ex ichore plagae. The ms. has: ego autem sum Iob qui multum laboraui ·xxx· annorum tempus exi cuo; plaga. It is possible that an epithet to plaga is to be sought; ichore certainly will not stand; ictu or ulcere would be better, though not the right word.

P. 41 l. 16 salutauimus uos alterutrum. Correct the misprint by reading nos.

P. 41 l. 19 centum annos feci. 28 32 dies aliquos facientes in orationibus. Gronov. on Sen. ep. 66 § 4, p. 231. Commod. apol. 566. Clem. recogn. III 67 pr. CIL v 6261. VIII 3160. 9638. IX 659. Rönsch 366.

P. 41 l. 21 continentiam studui. inscr. in the museum at Lyon, Edm. Le Blant, inscr. chrét. de la Gaule I (Par. 1856, 4to) 41 (epitaph of the trader Agapus): fuit iste stacio miseris et portus eginis...loca sanctorum adsedue et elemosinam et oracionem studuit. The acc. is cited also from Plaut. mil. 1437 has res. Titinius psaltria in Prisc. p. 629 P. (ver. 85 Ribb.) Ferentinatis populus res graecas studet.

P. 41 l. 23 neque insordidate sunt uestes meae. A word added to lexx. in 1893 by Benoist-Goelzer. I had many years

ago cited the same passage (expos. totius mundi in Riese's geogr. lat. min. 105 23).

P. 41 l. 26 subsanabantur uerba mea. Georges has anticipated some of my exx. but not Hier. ep. 66 6. adu. Iouin. I 34. adu. Vigilant. 13. in Osee II (7 14 seq. VI 79°, Ven. 1768). Hil. in ps. 41 11. Aug. in ps. 79 11. serm. 111 c. 1 m. 280 c. 2 pr. de anima I 18 f. Aldhelm de laud. uirgin. 51 (Migne LXXXIX 151°). Rönsch 199.

JOHN E. B. MAYOR.

BENTLEY'S NOTES ON THE ODYSSEY.

(Continued from p. 42.)

€.

THE first 42 lines, being the "second council" of the gods are much marked in the margin. After 43 a line is drawn across the page and "Έρμείας δ" is substituted for αὐτίκ ἔπειθ'. Bentley then considered the second council to be an addition to the poem, supposing it to have involved this slight change in 44.

1, 2. "ΙΙ. λ, 1, 2."

3. θῶκόνδε καθίζανον underlined.

4. ὑψιβρεμέτης. The last six letters underlined.

5. λέγε underlined.

6. δώμασι underlined.

8—13. "β, 230."

8. ἀγανὸς καί. "τε" inserted before καί.

10. αἴσυλα. "ἀή" συλα.

14-17. " 8. 557."

18—20. "δ, 700, 1, 2."

26. "ε, 144."

30, 31. "a 86, 87."

34. κ' εἰκοστῷ. " ϝει"

35—37. "T, 279, 280."

38-40. "v, 136, 7, 8."

41, 42. "ε, 114, 115"—τ' ιδέειν. "ει"

44. "vide δ 625 et o 1. et 300. ϕ 360." These passages are all instances of change of scene where a person is mentioned to mark the transition. Thus they defend his suggested

Έρμείας δ', for αὐτίκ' ἔπειθ'. The deciphering and explanation of this note are due to Mr Aldis Wright and Dr Jackson. Also "a 97, 8, 9."

53. πυκινά. "πυκνά"—" Hes. πυκνά πτερά."

54. Bracketed. "τινές άθετοῦσιν teste Eustathio, nec solet έρμῆς sed έρμείας." For πολέεσσιν "πολιοῖσιν."

63. αμφιπεφύκει (sic Steph.) "αμφι πε"

66. "Athen. IX, Alexander Myndius apud Hom. χωρίς τοῦ σ κῶπες, et sic Aristotelem, Speusippum, Epicharmum, Metrodorum."

67. "Hes. τῆσί τε θ. ε. μ." (θαλάσσια ἔργα μέμηλεν).

72. "Fiov"—"Athen. ii, 19. Ptolemaeus Euergetes, legebat σίου, non ἴου. Probante Eustathio. Ptolemaeus rex erat Aristarchi discipulus, Athen. ii in fine."

76. "γ'" between πάντα and έω.

81. ἔνδον. " τοίκοι"

83. "alij $\partial \rho \epsilon \chi \theta \hat{\omega} \nu$, ut $\partial \rho \dot{\epsilon} \chi \theta \epsilon o \nu$, sed melius $\delta \iota \hat{\alpha} \tau \hat{\delta} \bar{\epsilon}$. $\sigma \chi o \lambda$. Apollonij ad 1, 275."

84. "Η 234 δερδέσκετο. vide 158." Does Η 234 mean Η & L 2, 3, 4?

87. Έρμεία χρυσόρραπι. "as πις II. 16. 385" and "Hes. χρυσόρραπις." i.e. read Έρμείας χρυσόρραπις. II. 16. 385 must be quoted as parallel to what he thinks a corrupt vocative; he means then II. 18. 385, τίπτε, Θέτι τανύπεπλε.

90. εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν.

96. μιν ἔπεσσιν. " εε εεπ"

97, 98. Bracketed. "Eust. φασι οἱ παλαιοὶ, ὅτι εὐτελεῖς οἱ δύο στίχοι καὶ κατὰ συνθήκην καὶ κατὰ διάνοιαν. ἐνισπήσω nusquam alibi."

"Dio Chrys. Orat. 32 ἐμέγ'." There exist variants,
 Not in La Roche or Ludwich.

100. δ' αν εκών. "δε ρεκών" and δε then altered to "κε."

108-111. Bracketed.

110. "Hesyc. ἀπέφθιτον."

114. τ' ίδέειν. " τι"

117. φωνήσασ' έπεα. "σασα γέπεα"

- 118. ζηλήμονες. "Π. ω. 33"—" Eust. γράφεται καὶ δηλήμονες. Nota, nusquam Homerus ζήλος sed saepius δηλήμων sed habet δύσζηλοι."
 - 119. " Etym. M. in 'Ατρείδησι."
 - 122. "άρα τοι άγα" i.e. read τόφρ' άρα τοι άγάασθε.

125. Ἰασίωνι ἐϋπλόκαμος. "ν' ἠΰ"

- 135. ἢδὲ ἔφασκου. " τε φάσ" (ἢδέ τε φάσκου).
- 153. ηνδανε. " fη " corrected to " fa"
- 157. Bracketed, being absent from HL.
- 158. "Δερδέσκετο Η, 2, 3, 4." Cf. 84.—δάκρυα λείβων. "ρυον εί", crossed out again.
- 177. ἐγῶν ἀέκητι. "ἔγωγε ϝέ"-κητι. " L ἔγωγε ἀέκητι" meaning CL; see my introductory observations.
 - 182. ἄλιτρός γ'. "leg. ἄριδρίς γ'"
 - 206. εί γε μεν είδείης. "εί δέ γε τει"
- 207. ἀναπλήσαι. "an ubique ἀνατλήσαι. Hesyc. non habet ἀναπλήσαι. vide Od. π , 205." Mss of π 205 vary between ἀληθείς and ἀνατλάς.
 - 209. ἰδέσθαι. "ίκ"
 - 220. ὶδέσθαι. "ἰκέ"
- 230. "Etym. M. in Αργ. Αμφὶ δὲ ἀργ." i.e. Etym. Mag. reads ἀμφὶ δὲ ἀργύφεον for αὐτὴ δ' ἀργύφεον.
 - 234. δῶκε μέν οί. "δέ τοι"
- 255. ποιήσατο, ὄφρ'. "τ' ἄρ" (ποιήσατ' ἃρ ὄφρ') but this is then erased. Then " $\wedge \gamma$ " (ποιήσατό γ ' ὄφρ') and " θ ' ὅδ' 254" (ποιήσαθ' ὅδ' ὄφρ'). Why 254?
 - 256. "Hes. Οἰσυίνησι et Οἰσυίνοισι."
 - 257. ἐπεχεύατο ὕλην. "ατ' ᾶρ ὕ" (ἐπεχεύατ' ᾶρ ὕλην).
 - 261. τήν γε κατείρυσεν. "την καταρείρυσαν."
 - 262. ἄπαντα. " ϝέκαστα."
- 266. τον ἔτερον ἔτερον δ'. " τέ τέ" quibus deletis " γ' " post τόν.
- ἐν δὲ καὶ ἤα. "δ' ἤῖα 264." 264 seems quoted for spondaic ending.
 - 273. "Hesyc. 'Αρκτοῦρον, male."
- 281. ώς ὅτε ῥινόν. In margin "-νὸς" (ῥινὸς), at top of page "Hes. ἐρινόν, νέφος. legebat ὅτ' ἐρινόν. vide Didymum." At bottom "Eust. Aristarch. ἔρινον."

287. ὀδυσ $\hat{\eta}$ ι. "σ $\hat{\eta}$ ος. θ , 267" quoted for $\hat{a}\mu\phi\hat{\iota}$ with genitive.

290. φημι ἄδην. " κά" which being erased "γ" is supplied after φημι.

296. "fo. Βορέης αἰθρηγενέτα μέγα, ut νεφεληγερέτα, non της."

298. "lego, ὀχθήσας δ' εείπε προτὶ εὸν μεγαλήτορα θυμόν. vide 285"; but in margin "ἄρ' ἔρειπεν ἑόν," and "ἔφη προτί."

299. "Eust. γράφεται καὶ μήχιστα, i.e. τὶ γένοιτο μήχος."

302. "Eust. γράφεται καὶ 'Ανατλήσειν."

312. είμαρτο άλωναι. " εει εα"

333. "Eust. Text. Not. τον δρείδεν" (i.e. Eust. has τον δ' είδεν for τον δὲ ἴδεν). In margin "σχολ. Pind. Ol. 2." (δ' είδεν Schol. Pind. Ol. 11. 51. La Roche.)

334. "Eust. 'Αριστοτέλης καὶ Χαμαιλέων οὐδήεσσα i.e. ἐπίγειος," for αὐδήεσσα.

335. ἐξέμμορε. "ἐξ ἔμ"

337. "Eust. γράφεται ποτή, ποτῆ, ποτήν. vide Hesych."

355. δ' ἄρα εἶπε πρὸς ὅν. " δεεῖπε προτὶ εεῖπεν έὸν 376"

356. μή τίς μοι ὑφαίνησιν δόλον ἄλλον Stephanus in text, with αὖτε as variant in margin. "ἄλλος" Bentley, apparently a conjecture, though it has also Ms authority.

362. πάσχων. " fo. πέσσων."

365. ἔως δ. "δ γε 386"

371. ἀμφ' ἐνὶ δούρατι. "non ἐπὶ δούρατι, sed natabat." κέληθ' ώς. "ης κώς"

378. "Dio Chrys. Orat. 64 κ' ἀλῷο κατὰ π. Εἰσ. ἀνθρώποισι." Quoted for ἀνθρώποισι against Φαιήκεσσι. Not in La Roche or Ludwich. "φαιήκεσσι" in marg.

379. ἔολπα ὀνόσσεσθαι. After ἔολπα he inserts "γ'."

385. "κύματα ἄξεν Plut. p. XXIII."

392. "ἔσριδε."

400. "Hes. "Οσσον τε γ. β."

404. "Hesyc. Ἐπιωγαί, οἱ ἀνειμένοι τόποι. leg. ἀνήνεμοι."

407. ἄρα deleto " εείπεν ποτί εον"

415. λίθακι ποτί. "προτί"

424. ἔως δ. "δ γε 386"

433. "Hesyc. κοτυληδών, ὄφις, male."

453. ἔκαμψε. "νε Il. π, 106." (ἔκαμνε).

464. "an ἄρ' ἔφη πρὸς ἐὸν" and " εεῖπεν ἐὸν"

473. θήρεσσιν έλωρ. "σι τε"

475. "an βήμεναι είς ΰλην" for βη ρ' ίμεν είς.

478. "Plut. p. XII et Hes. διάησι, διάη Temp. Imperfecti."—" διάη. τ. 440."

479. οὐδέποτ'. "οὕτεπ ζ, 43."

484. "fo. η τρεῖς ἄνδρας γε κερ." for η τρεῖς ἄνδρας ἔρυσθαι.

486. μεν ίδων. "δε ριδων."

487. φύλλων. "πολλήν."

493. "Plut. p. 38 δυσπραγέος καμάτοιο."

ζ.

8. είσεν δ' έν Σχερίη. "ε δ' ένὶ"

35. "leg. σοι v. 60" for τοι. "σοι 39"

- 60. "fo. καὶ δὲ ϝέοικε σοὶ αὐτῷ ἐνὶ πρώτοισιν ἐόντι," quibus deletis "καὶ δὴ σοί τε ϝέοικε," "Σοὶ αὐτῷ δὲ ϝεο."
- 76. "Aristoph. σχολ. Acharn. p. 299 Μήτηρ δ' ἐν κίστει ἐτίθει μενοεικέα δαῖτα' ὄψα τε οἶα ἔδουσι διοτρεφέες βασιλήες: κίστει, κίστιν, κίστεως."

77. δ' οίνου. "δροι"

83. ai δ' ἄμοτον. "oi 89." δ' ἐσθῆτα. "δ $_{F}$ ε" The mules are masculine in 89 for Stephanus reads τοὺς there.

89. τούς. "τὰς H omnes."

95. "ἀποπτύεσκε Η omnes." ἀποπλύνεσκε Steph.

111. ζεύξασ'...πτύξασα. "ξουσ' ξουσα 252."

115. σφαίραν ἔπειτα. "Eust. Διονυσόδωρος γράφει Πάλλαν ἔπ. ταὐτὸν ὃν τῷ σφαίρα. vide Hesyc."

121. "θεουδής, forte θεωδής, ut θηριωδής. sed 'Αντιφών, "Ανθρωπος πάντων θηρίων θεαιδέστατος; apud Etym. et Suidam in θεαιδ. Et Eustath. Il. p. 286. Credo Antiphonem scripsisse θεωδέστατος."

122. "forte 'Η νύ με κ." for ώς τέ με.

131. "leg. ἐν δέ τοι ἢτορ δαίεται ut Od. a 48." ἢτορ for ὅσσε.

141. "Hes. Στῆ ρ' ἀντασχομένη et Σχομένη."

151. σε ἐγώ γε. "leg. σ' ἀν ἐγ." in margin "σ' ἄρ'"

157. "λευσσόντων vide Od. ι 256." Quoted for a genitive following a dative, as here.

160. τοιοῦτον ἴδον. "τοιόνδε ρίδον" and under this "175" which seems to be a false reference.

162, 3. "Sie Dion. τέχνη p. 523."

179. που είλυμα. "το (?) κει"

183. οἶκον ἔχητον. "Hierocles οἴκι' ἔχ."

193. ὧν ἐπέοιχ΄. "ὧν τε ϝέοιχ'" ἀντιάσαντα. "σασθαι"

200. μή. "μιν"

201. οὖτος. "οὔτις"

216. ἤνωγον. "fo. ἤ π ευγον | " Ω τρυνον η, 34" another false reference.

226. "Hes. 'Αλὸς χνόον."

230. εἰσιδέειν. "εστι"

239. μοι (Steph.). "μευ"

262. πόλιος ἐπιβήσομεν. "πόλεως ἐπιβείομεν"; under the latter word "LLLH."

269. ἀποξύνουσιν. "ξύουσ"

275. ὧδ' εἴπησι. " ὧς ϝείπησι"

280. ή τίς οί. ""Η τί τοι"

296. ἄστυ δὲ ἔλθωμεν. " κάστυ διέλ 304" and "η, 40"

303. ήρωος. "L ήρω. Eust. Od. θ 323 'Αλκινόοιο "Ηρως τινèς οὐ κλητικῆ ἀλλὰ γενικῆ ἀπὸ "Ηρωος."

311. ἴδηαι. " ἴκηαι γ. 233."

313, 314. Bracketed. "313, 14, 15 H desunt et LL 312 etc. venit post 315."

314. τ' ίδέειν. " ριδ"

318. "L εὖ δ' ἐπλήσσοντο Aristoph. σχολ. Acharn. p. 27 εὖ δ' ἐπλίσσοντο ad ἀπεπλίξατο."

η.

6. ἔλυον ἐσθῆτά τε ἔσφερον. "τ' ἄρ'" and "Barnes dedit ἐλύοντ' ἐσθ."

11. δ' ως. "δρώς"

17. τ' ἐπέεσσι. " εε"

- 64. "Hesyc. "Ακουρον. ἔτ' pro βάλ'." i.e. Hes. reads ἔτ' for βάλ' s.v. ἄκουρον 1 .
 - 76. Delet τ' before ίδέειν.
- 89. ἀργύρεοι δὲ σταθμοί is changed to ἀργύρεοι σταθμοὶ δ'. " Barnes dedit Σταθμοὶ δ' ἀργύρεοι."
 - 93. φυλασσέμεναι. "Hesyc. φυλάσσειν."
 - 100. "Etym. M. in 'Αμβωμοισι. ἐυδμήτφ ἐπὶ βωμῷ."
- 101. "Max. Tyr. Diss. 3. χερσὶ φέροντες." Not in La Roche or Ludwich.
 - 104. "Hesyc. Μήλοπα καρπόν."
 - 106. "Hesyc. "Huevai ola etc."
- 107. "Etym. M. καιροσσέων. Εt καιροσέων." "καιροσσέων, Hesych. Eustath. vide Hesyc."
 - 118. "ἐπετήσιος, hic tantum." In margin "διες"-τήσιος.
- 119. Ζεφυρίη. "Ζεπφυρίη, ut ὄφις, ὅπφις; σκύφος, σκύπφος." In margin "πφ"
 - 126. "Hes. ὑποπερκάζουσι."
 - 134. "γ" after πάντα.
 - 154. πὰρ πυρί οί. "τοὶ"
 - 187. ὄφρ' εἴπω. "an ὄφρα εέπω." In margin "αὐδώ."
 - 191. καλά ἔπειτα. "κᾶλ' ἐσεπ"
 - 196. πρίν γε τὸν ής. " ἐῆς" deleto γε.
- 197. "Eust. γρ. κατακλωθησι βαρεία. οὐ καλώς. In hac ἐκδόσει versus sequens deerat. κατακλώθες nusquam alibi, nec Νήσαντο. Αἶσα et μοῖρα ἐπένησε λίνφ."
 - 198. " ΙΙ. υ, 128. ω, 210."
 - 211. "Hesyc. ὀχέοντας ὀϊζύν."
 - 213. Bracketed. "H in marg. L deest."
 - 217. ἐκέλευσεν ἔο. "σε ϝεο" crossed out again.
- 218. "Athen. lib. Χ. τειρόμενον, καὶ ἐνιπλησθῆναι ἀνωγει. sed et 221."
- 222. ὀτρύνεσθε. "leg. ὀτρύνεσθαι." "σθαι κ, 425." "Η γρ. ὀτρύνεσθαι." The reading of κ 425 however is also ὀτρύνεσθε.

230. δ έν. "δ γ'"

The ετ' of Hesychius leaves no Qu. was there a reading τὸν μὲν ἄκουρον verb in the sentence, but it does not look like a simple misreading of βάλ'.

232. ἀπεκόσμεον. "σχολ. Pind. olym. 13—ἐπεκόσμεον | Hesych. ut editum."

234. "ζ, 214" and "ἔχοντα" for ἰδοῦσα.

236. φωνήσασ' έπεα. "σασα εεπ"

244. "Hesyc. 'Ωγυγίη, et 'Ογυγία, μέλη pro 'Ωγυγίη, μεγάλη."

256. ήδὲ ἔφασκε. "δ' ἔμε φάσκε."

259. ἔμπεδον εἴματα. "ἔμπεδα \mathfrak{f} ει" "θ, 275. λ, 151" (λ 152: in both ἔμπεδον). "ἔμπεδον ἔμπεδα, ut ἀναφανδὸν ἀναφανδά, ἄμφαδον ἄμφαδα."

261. δή ὄγδοον. "δή ὀγδόατον."

267. ἐπτακαίδεκα (sic Steph.) "ἐπτὰ δὲ καὶ δέκα" from MSS. "Od. ε. 178." (ε 278.)

273. οὐδέ τι. "οὐδ' ἔτι."

280. ἔως ἐπῆλθον. "ποτ" after ἔως.

289. δύσετο. "Δείλετο ζ, 321."—"Eust. δύσετο, 'Αρίσταρχος Δείλετο."

326. ἀπήνυσαν οἴκαδ'. "fo. ἀνῆγον κοίκαδ'." In margin "ἀπῆγον κοι 324."

341. ὅτρυνον δ'. "-υνοντ' θ, 31."

θ.

15. καὶ θυμὸν ἐκάστου. " θυμόν τε εε"

22, 23. Bracketed. "Η ἀθετεῖ Ζηνόδοτος. οὐ γὰρ πολλοὺς ἐτέλεσεν ἐν φαιακίᾳ, ἀλλ' ἐδίσκευσεν μόνον."

27. εἴπω. "αὐδω."

28. οὐκ οἶδ'. "οὐ τοῖδ'"

34. " fo. 'Αλλά μέλαιναν νήα εε" -ρύσσομεν. " 52"

37. "εὖ πάντες: ergo male supra σύμπαντα pro εὖ πάντα. Quaere locum." δ 494? but there is no note there.

45. "τέρπειν" for τερπνήν. "Eust. Not. τερπνήν ὅπη οἰ θυμός. τερπνήν γρ. καὶ τέρπειν."—"Od. a, 247." (a 347.)

55. ἐν νοτίφ. "Η ἐννοδίφ, 'Αριστοφ. sic Hesych."

57. "Hesych. Αιδωσσα, τῆς Αὐλῆς τὰ τείχεα. pro Αἴθουσαι."

58. Bracketed from MSS.

64. μέν. "μιν."

74. "forte Οἴμη, ut Ἡλεκτρύων etc." He means Ἡετίων; see Z 396; the point to be illustrated is the nominative resuming an oblique case.

76. "Hesych. Δαίς-"Ηλθεν δὲ δαίς θάλεια πρεσβίστη

θεών. vulgo θήλεια."

79—82. Bracketed. "Η. ἐν ἐνίαις ταῖς ἐκδόσεσιν οὐκ ἐφέροντο διὸ ἀθετοῦνται."

91. τέρποντ' ἐπέεσσιν. "το εεπ"

- 98. δαιτὸς κεκορήμεθα θυμὸν ἐίσης. "Η οὕτως ᾿Αρίσταρχος. οἱ δὲ ἄλλοι, θυμὸν κ. δαιτὸς ἐΐσης. (nota θα θυ.)"
- 99. "Od. ρ, 271." "Athen. ΧΙΥ φόρμιγγός θ' ἢν δαιτὶ θεοὶ ποίησαν ἐταίρην." Athen. ΧΙΥ 627 (La Roche ad ρ 271).
 - 108. "Hesyc. θαυμανέοντες. corr."
 - 124. οὖρον. " Fοῦ" crossed out again.

125. λαούς. " fo. ἄλλους."

- 126. "Eust. 'Αρίσταρχος hic ut in Iliade παλαιμοσύνης."
- 129. προφερέστατος (Steph.) "Η πανυπέρτατος," which Bentley at first wrote in the margin, then deleted this and substituted "πολὺ φέρτατος." "Eust. Not. HL πολὺ φέρτατος. πανυπερτάτη ι, 25 est extrema, ultima."

133. ἐρώμεθα εἴ τιν'. "εσθ" (ἐρώμεσθ').

136. οὐδέ τι ήβης. "κή," quo deleto "τοι" for τι.

141. Bracketed. "Η οὖτε ᾿Αρίσταρχ. ᾿Αριστοφ. Ζηνόδ. οἴδασι τοῦτον τὸν στίχον."

143. παίς. "πάϊς."

146. Bracketed. "lego Εἴ τινά που δέδαάς σε: ρέοικε $\begin{cases} \delta \dot{\epsilon} \\ \sigma \epsilon \end{cases}$ ρίδμεν ἀέθλους." δέδαάς σε then deleted and γε written over σε, which appears to have been a slip of the pen; the subsequent erasure of δέδαας must be also accidental.

151. τε κατείρυσται. "κατα κεί"

163. "Aristoph. σχολ. Nub. p. 995 ἐπίσκοπος. Hesych. utrumque." ἐπίσκοπος Steph. v. l. ἐπίστροφος. Schol. Nubes 623 (La Roche).

164. "Hesyc. 'Αλπαλαιῶν, ἀγαπητὸν pro 'Αρπαλέων, ἀρπακτικῶν. vide 'Αρπαλέως." (ἀρπαλέως ἀρπακτικῶς Hes.)

169. τ' είδος. " εεί" "Lucian. ἔρωτες—είδός τις ἀκ"ιδυότερος. 170. μορφὴν ἔπεσι. "fo. μορφῆ \mathbf{r} επέων λ , 366 Athenaeus xv, p. 674 'Αλλὰ θεὸς μορφὴν ἔπεσι στέφει." λ 367. The quotation by Athenaeus is not given by La Roche or Ludwich.

211. "Féo" crossed out again.

215. "ἡυ" (κοιδ' ἡύξοον for οίδα ἐύξοον).

216. "leg. Πρῶτος δ' ἄνδρα βάλοιμ' ἀν. Eustath. legit Πρῶτος ὰν ἄνδρα." Το avoid hiatus after βάλοιμι: in margin he secures this by inserting " γ '."

240. "Il. ξ, 92." "Vid. ἐπισταίη."

251. παίσατε ώς. "τ' όπως" (παίσαθ' όπως).

259. ёкаота. "атачта."

260. "Hes. Λείηναν."

263. "отачто. " Fi " deletum.

267. "Etym. M. in Αφροδ.—ἄρεω. vide et in "Αρεω ab "Αρεως." (Etym. M. 179 and 138.)

274. "Hes. κόπτε δὲ δεσμούς."

280. τά κ'. "τά γ'" deletum.

283. εἴσατ'. " τει " ἐς Λῆμνον. " πρὸς 287, 294, 303."

296. "Hesyc. Κατέταρπον, male."

299. "φυκτά Barnes male φευκτά et πεφευγμένος. Sic a τεύχω, τυκτός, et τετυγμένος."

307. He prefers " τέργ' ἀγέλαστα" to ἔργα γέλαστα; "Eust. γρ. ἔργ' ἀγέλαστα."

315. σφας ἔτ' ἔολπα. "σφωε κεο"

318. ἀποδώσιν ἔεδνα. "δώσι κε"

324. ἐκάστη. " ἀπᾶσαι."

326. γέλως. "γέλος."

332. "Athenaeus XII p. 511 τέχνη. τῷ καὶ ζωάγρι'. Vide II. ψ. 547. Vide hic Casaub." In Ψ 547 is the same variation between τῶ and τό.

343. γέλως. "ος"

344. γέλως. "ος"

352. ἐγώ σε δέοιμι. "σ' εὐθύνοιμι." "Η ἀρισταρχ. Πῶς ἄν σ' εὐθύνοιμι." This however is the explanation, not the reading, of Aristarchus.

382. "Etym. M. in Αριδ. ἀριδείκετε ἀνδρῶν."

392. оі ёкастоя. "ра рек"

394. "LH ἀολλέα." "γρ. ἀολλέα. Barnes. Recte ut Od. ξ 432 ἀολλέα vel ibi legendum ἀολλέες."

396. αὐτόν. "τὸς"

408. "Plutarch. de Dogm. Plat. εἴ πέρ τι λέλεκται" for βέβακται. Plut. Qu. Plat. 1010 (Ludwich).

410. ἄλοχόν τ' ιδέειν. "τε Γιδείν"—" χον Γιδέειν."

429. "Nusquam alibi ὕμνος. forte οἰμον, ὁδόν, unde οἴμη, οἰδή. Οἰμος, οἴμη idem; ut αἶνος, αἴνη, πόθος, ποθή, χόλος, χολή, βίστος, βιστή, ωνὴ ωνος, τιμὴ τῖμος."—" vel ἀσιδιόωντος" but this is deleted. "ἀσιδοῦ οἶμον."

442. φωνήσασ' έπεα. "σασα εεπ"

450. ἀσπασίως. "σιος"

452. ἐπειδή. "ἐππ"

459. 'Οδυσηα έν. "ση' είν."

460. φωνήσασ' έπεα. "σασα εε"

466. ἰδέσθαι. "leg. ἰκέσθαι γ. 233." In margin "ἰκέσθαι ὁρᾶσθαι"

468. "Hesyc. Βιόσσαο et Έβιώσαο."

483. ηρωϊ (sic Steph.) "ρω"

488. παίς. "πάϊς"

489. ἀχαιῶν underlined.

490. axaioi underlined.

506. σφισιν ήνδανε. "σι εην" corrected in different ink to "εάν"

524. ός τε έης. "ποτ" for τε.

525. "Η Καλλίστρατος καὶ ἄρεσσι. ώς τὸ ἀμυνέμεναι ἄρεσσι."

526. ἀσπαίροντ' ἐσιδοῦσα. "τα ει"

547. ἀνέρι ος. "γ'" inserted.

560. πόλιας. "λεας"

571. είη. " ἐάη"—" Didym. εἰῆ ἀντὶ ἐάσειε."

578. 'Αργείων, δαναῶν (so Steph. with comma). "τ'" inserted after δαναῶν.

ήδ' Ίλίου. " ίδὲ Γι"

580. "เขล ทู้อเ. " "เข่ ลักอเ."

- 6. "Eratosthenes sic legit, έχη κακότητος ἀπούσης. Athen. I, 14 sed II, 4 citat κατὰ δῆμον ἄπαντα. et item lib. 5. et 12." Athenaeus I 16, II 40, v 192, XII 513. (Ludwich.)
 - 27. οὔτι. "τοι"
 - 28. ής. "της i.e. ταύτης."
 - 30. Bracketed. "H in marg. LL deest."
 - 34. 15. "Fis"—" Hesyc. habet in 'Hs."
 - 42. κίοι αΐσης. "κίε είσης κίοι αΐσης Od. v. 138"
 - 52. ή έριοι. " Γειαρινή" from H.
 - 56. ἀέξετο. "εται"
 - 60. δ' ἀφ' ἐκάστης. "δὲ ϝεκ"
 - 65. "Hesy. Τρεῖς ἔκαστον ἀΰσας." For ἔκαστον "ἄπαντας."
- 72. κάτθεμεν (sic Steph.) "Hesych. κάθεμεν ut κάθεσαν ίστία, Hym. in Ap. 503."
- 73. "Eust. 'Αρίσταρχος, προερέσσαμεν. vide N, 79. o, 496. Il. a. 435." (ν 279, ο 497.)
 - 77. λεύκ' ἐρύσαντες. "μ, 402"
 - 88. προίην. "ιειν κ, 100"—" LL προίειν."
 - 93. "Hesyc. Λωτὸς"
 - 108. "Hesyc. male, 'Αρόωσις"
- 115. "Strabo 592 ήδ' ἀλόχου et Aristot. Eth. x, 9 sed Arist. Polit. I, 1 et Plat. Leg. 3, ἀλόχων."
 - 116. λάχεια. "ἐλάχεια."
 - 122. " fo. οὐδ' ἄρα τοι ποίμνησι κατίσχεται."
 - 127. τελέοιεν εκαστα. "έωσι εέ" οτ "άπαντα."
- 133. "fo. ἄσπετοι" for ἄφθιτοι. But he has written apparently 153 by mistake for 133, nor is ἄσπετοι quite certain.
 - 134. "Hesych. in Alei, Μάλα κεν"
- 138. ναυτέων. "alibi ναυτάων, et sic semper a verbo—της. Βυκτάων αίγμητάων ὑβριστάων, ἰκετάων." In margin he has "-κεν αὐτε" for εἰσόκε ναυτέων from MSS.
 - 139. "Hes. Ληται, ἄνεμοι." To be corrected to 'Αηται.
 - 140. "Hesyc. κράτος λιμένος. leg. κρατός"
 - 143. "προύφαινε Γιδέ 145"
 - 148. εἰσίδομεν. "εστι"

159. ἐς δὲ ἐκάστην. "τῶν δὲ ϝεκάστη."

160. " $\delta \acute{\epsilon} \kappa$ ' forte $\delta \acute{v}$ " and "550 $\delta \acute{v}$," i.e. $\delta \acute{v}$ corresponds better with 550 where one ram is given to Odysseus.

166. "fo. ἐκέλσαμεν vid. Hesych." Deleted. ἐκέλσαμεν, ώρμίσαμεν Hesych.

182. "σπέος είδομεν. fo. εύρομεν 217"

199. "Eust. ἀρίσταρχος παιδί. σχολ. παιδὶ ᾿Αρίσταρχ. καὶ ᾿Αριστοφ." (παισὶ Steph. in margin γρ. παιδί.)

200. ὤκει. " τοίκει."

209. ὕδατος ἀνὰ εἴκοσι. After ὕδατος "δ'" "ἀνὰ ϝει" and afterwards "ἀν' ἐεί"

210. "Plut. p. XVII. fo. $\dot{\eta}\delta\dot{l}\sigma\tau\eta$ vel -στον. Athen. lib. XI ut ed. an $\dot{\delta}\delta\mu\dot{\eta}$ $\epsilon\eta\delta\dot{\epsilon}\dot{l}a$ δ' $\dot{a}\pi\dot{\delta}$ " In margin " $\ddot{a}\rho$ " after $\dot{\eta}\delta\dot{\epsilon}\dot{l}a$. Plutarch 117, 45= II 57 (La Roche). Athen. XI 465.

212. δè καὶ ἤια. (sic Steph.) "δ' ἤια."

215. "ἀρ" after εἰδότα.

221. "Hes. Πρόγονοι et "Ερσαι"

222. "σχολ. Apollon. I" (I, 1143).

224. λίσσοντ' ἐπέεσσι. "το κέ"

231. "ξ 28" referred to for ἐθύσαμεν (Steph. text.) against ἐμείναμεν (Steph. marg.) "Recte ἐθύσαμεν (ut Eust. Text Not.) unde καὶ αὐτοὶ praeter θυσίαν."

233. $\tilde{\epsilon}\omega\varsigma$ $\tilde{\epsilon}\pi\tilde{\eta}\lambda\theta\epsilon$. " $\tilde{\epsilon}l\omega\varsigma$ $\tilde{\eta}\lambda\theta\epsilon$ $\tilde{\epsilon}\omega\varsigma$ $\tilde{\delta}\delta$ " ($\tilde{\epsilon}\omega\varsigma$ $\tilde{\delta}\delta$ ' $\tilde{\epsilon}\pi\tilde{\eta}\lambda\theta\epsilon$).

240. "313, 314, 340 ἐτίθει"

241. είκοσ'. " εεί"—" ἐεί"

242. τετράκυκλοι. "τεσσαρα"

245. " Etym. M. ὑπέμβρυου."

246. "Hesyc. Λευκοΐο γάλ."

251. εἴσιδεν. "ἔστι"

258. μιν ἔπεσσιν. " εε εεπ"

269. ікетаі. " ғі"

272. "θυμφ. forte μυθφ. Od. μ. 278" postea deletum.

274. ἀλέασθαι. "αίδεῖσθαι," quo deleto " ἰλάεσθαι."

279. ἀλλά μοι είφ'. "ἄγε γεῖφ'"

282. δολίοις ἐπέεσσι. "οισι τεπ"

311. δ' δ γε δ' αὐτε. δ' δ' underlined; "344"

320. ἔκταμεν. "ἔκσπασεν"—" Eust. οἱ ἀκριβέστεροι γρ. ἔκσπασε."

- 321. ἄμμες ἐἴσκομεν. "με κεί," quo deleto "κείσ" (sic).
- 339. ή τι. "ή τοι"
- 340. ἐπέθηκε. "ἐτίθει"
- 344. δ' δ γε δ' αὖτε. δ' δ' underlined; "311"
- 348. ὄφρ' είδης. "ρα ειδ"
- 360. ως ἔφατ' αὐτάρ οἱ αὖτις ἐγω πόρον. In margin "φάτ' ἀτάρ," at top of page "Leg. αὐτάρ κοι αὖτις πόρον." ἐγω nas three dots under it and is marked for deletion.
 - 363. μιν έπεσσι. " εεπέεσσι" " εε εεπ"
 - 372. "Hes. 'Αποδοχμώσας, πλατύς, pro πλάγιος."
- 379. ἄψασθαι. "leg. ἄψεσθαι" for which MSS are quoted at foot of page. "Hesyc. "Αψασθαι, ἀναφθήσεσθαι—"Αψεσθαι χλωρός περ ἐών," the a and e of ἄψασθαι and ἄψεσθαι being underlined.
 - 395. 8' laye. " SFL"
 - 397. ἐξέρυσ'. "Εκρε"
 - 400. ἄκεον. " κοίκ"
 - 419. μ' ήλπετ'. " εέλ"
 - 429. "Hes. Συντρείς αίνυ"
 - 438. ἐξέσσυτο. "σσύατ"
- 445. "Hesyc. Λαχμῷ στειν."—" Eust. Ἡρωδιανὸς λαχνῷ. Etymol. Σέλευκος Λαχνῷ."
 - 452. у йлактог. " ға"
 - 454. φρένας οίνω. "να κοί"
- 455. "ὅλεθρον Eust. Έχρην εἰπεῖν 'Ολέθρου, ut ἀέθλων πεφ. sed μοῖραν, ἄμμε." πεφυγμένος ἀέθλων, α 18. μοῖραν πεφυγμένον ἄμμε, Ψ 219.
- 459. κάδ δὲ ἐμὸν κῆρ (sic Steph.) "κάδδε μεὸν | κάδδ' ἐμὸν ἢτορ."
 - 468. νεθον έκάστω. "νεθσα τεκ"
 - 482. νεώς. "νεὸς"
 - 483. "Hesyc. 'Εδεύησεν-ήγισεν, pro ήγγισεν."
 - 485. aiψ'. "Leg. ăψ."
 - 497. ἄκουσε. "ἀκούση."
 - 504. πτολιπόρθιον έξαλαωσαι. "θον σ' έξ".
- 512. "Il. Z, 411"—"ἀμερδέσκεσθαι υ, 7" (for ἀμαρτήσεσθαι) postea deletum. υ, 7 is unintelligible to me, and I am not sure that I have read it aright. Mr Aldis Wright thinks ἐμισγέσκουτο (υ, 7) is referred to, to support ἀμερδέσκεσθαι,

516. ὀφθαλμοῦ ἀλάωσεν. "ὀφθαλμῶν μὲν ἄμερσε." This can hardly be meant for a correction, rather as a quotation pointing to ὀφθαλμοῦ μὲν ἄμερσεν if anything. See θ 64.

530. πτολιπόρθιον οἴκαδ'. "θον κοί" ex MS.

531. Bracketed. "<C> LHLL deest."

532. τ' ιδέειν. " τι"

536. κυανοχαίτης. "leg. χαῖτα."

539. νεώς. "νεὸς"

542. θέμωσε δὲ χέρσον ἰκέσθαι. "fo. κῦμ' ἀθέμωσε. v. 486 Hesyc. Θέμωσε et Ἐθέμωσε. corr. | fo. νῆσον ἰκ."

549. κίοι αΐσης. "κίε είσης. κίοι αΐσης."

553. "ἔκηα rectum, non ἔκηον." (ἔκηον Steph. in marg.) ἐμπάζετο ἰρῶν. "ϝι" quo deleto "τ' ἀρ ἰ—"

K.

8. "ἀκοίτις cas. ac. plur. ut ήνις." ἀκοίτας Steph.

31. "δ, 793" for ἐπήλυθε against ὑπήλυθε.

35. οἴκαδ' ἄγεσθαι. "fo. εντὸς ἄγεσθαι, ἔνδον, ἔνδοθι."— "Il. γ. 404 an ἔντος, ἔνθαδ'?"

36. Αίόλου. "αἰόλοφιν."

39. ἀνθρώποις ὅτεων. "ποισιν Il. 0, 664, et 493." (Ο 491. For scansion of ὅτεων as a dissyllable.)

41. αὖτε ὁμὴν. " το " (τομήν), quo deleto, " αὖ τοι " (αὖ τοι ὁμήν).

44. θασσον ιδώμεθα. "δεῦτε ριδώμεσθ'."

48. aly underlined.

60. Αἰόλου. "αἰόλοφι," sub quo "ἀριό"-λου.—"Η ὁ στίχος σφηκώδης."

68. τοῖσί τε ὕπνος. "leg. τοίσδεσί θ' ὕπνος. vel τοῖσίν θ' 268." vel τοῖσίν θ' deletum. 268 is to defend τοίσδεσι.

75. ἔρρ' ἐπεὶ ἄρα θεοῖσιν. "Ερρ' ἐπειή ῥα θε" at top of page: in margin "ἀθανάτοισιν" from HL, and "ἐπειή ῥα" again.

84. ἄϋπνος ἀνήρ. "Eust. ad Il. ι. pag 650 citat ἄοκνος ἀνήρ."

¹ I suppose Bentley to have meant that if θέμωσε in 486 means ἔγγισεν (as Hesych. explains it)—brought the ship near to shore—here we want the opposite ἀθέμωσε, "drove the ship far from shore." The same sense is given by the other change of χέρσον to νῆσον.

87. "Hesyc. Λιμένα κλυτόν-alij λιμέν' ἄκλυτον."

90. apain. "Fa"

91. πάντες. "βάντες" ex MSS.

97. "Hesyc. Παιπαλόεσσαν-"Εστην δέ etc."

113. "Hesyc. κατά δ' ἔστυγεν, ἐμίσησεν, pro ον, σαν."

124. "πείροντες vi Hesyc. σκόλοψι." Eust. γρ. εἴροντες i.e. συνείροντες. γρ. ἰχθῦς δ' ἀσπαίροντας Didym. γρ. σπαίροντας et φέροντο."

φέρουτο. "πένουτο μ 254, 5." The reference to μ

is for ἀσπαίροντας.

127. νεώς. "νεός."

138. Etym. M. ἐγγέγατον. in ἐγγ."

149. ἐείσατο. " εεί"

162. ἀντικρύ. "κρὺς"

169. "Hesyc. Καταλοφάδια"—" Eust. πλείω ἀντιγράφων, καταλοφάδεια."

172. νεώς. "νεός."

178. ἐμοῖς. "μεοῖς."

190. τ' ἴδμεν. " είδμεν."

194. είδου. " εεί"

204. ἢρίθμεον. "μευν"

208. ečkoo'. "Fei," quo deleto "čei"

209. γοόωντας. "όρω"

220. "310"

225. "θ" after κήδιστος.

"L post 225 ő σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέ-

239. δέμας. "τρίχας."—"<C> LLLH Dio Chrys. Orat. 33, τρίχας τε, καὶ δέμας." Dio is not quoted by La Roche or Ludwich.

240. τρίχας. "δέμας."—" Eust. Text. δέμας καὶ τρίχας. Νοτ. τρίχας καὶ δέμας."

241. τοῖσι δὲ Κίρκη. "Αη δῶκε δὲ Κίρκη."

242. Bracketed. "Η. 'Αρίσταρχος οὐκ οἶδε τὸν στίχον. Καλλίστρατος δ' ἀντ' αὐτοῦ, Παντός με ὕλης ἐτίθει μελιηδέα καρπόν." See Ludwich on this and preceding line.

244. aly underlined.

247. βεβολημένος. "βλη"

249. "Hesych. ἀγαζόμεθα, πλεονάζομεν. leg. ἐπλ—. Didym. ἀγαζό"

253. Bracketed. "<C> LHLL deest."

265. Bracketed. "deest HLL."

268. "Η 'Αρίσταρχος σων αντί του Σωον."

271. "Hes. 'Ενιχώρ, ἐν τῷ χόρφ. leg. 'Ενὶ χώρφ-χώρφ."

320. λέξο έταίρων. "λέξο θ"

329. "Hesy. ἀκηδιτον, pro ἀκήλητον."

337. κέλη. "κέλεαι. δ, 812."

343. θεά. "θεών 299."

352. "Etym. M. in βάλλω-δόμοις ένι," for θρόνοις.

373. ἐμῷ δ' οὐχ ἥνδανε θυμῷ. "ἐμοὶ Il. a, 24 οὐ κάν"

378. ἔζεαι ἴσος. "ρῖσος 337." 337 quoted for contraction of κέλεαι to defend contraction here of ἔζεαι.

385. "Η 'Αρισταρ. λύσασθ' (ergo alij λῦσαί θ')."

403. πάμπρωτον ἐρύσσατε. "τα κερύσσασθ"

404. κτήματα δ' ἐν σπήεσσι. "Η ἔν τισι, κτ. δὲ σπήεσσι. καὶ κτή. ἐνὶ σπ."—" 424"

405. aiv'. "äv."

409. "post 409 in marg. 'Ασπάσιος δ' ἄρ αὐτοῖς ἐφάνην κακότητος ἀλύξας." Reading of C. "L deest."

410. πόρτιες (sic Steph.) "fo. πρότιες," then "πόριες" ex

417. ΐνα τε τράφεν. "Η ΐνα τέτραφεν. ΙΙ. ψ 348."

423. πάμπρωτον ἐρύσσομεν. "τα κε"

425. ὀτρύνεσθε. "νεσθαι η, 222."

428. ἐμοῖς. "μεοῖς."

456. Bracketed. "<C>HL deest."

458. ἄλγεα ἰχθυόεντι. "an ἄλγε' ἀμιχθαλόεντι."

465. "Eust. 'Αρίσταρχος πέπασθε, i.e. κέκτησθε."

470. Bracketed.

493. "leg. Μαντίοφιν άλαοῦ vel καλαοῦ."

497. "δ 540" for οὐδέ νύ μοι κῆρ (CL) against οὐδέ τι θυμός. (Steph.)

· 499. τε κορέσθην. "τ' ἐκ δ 542." (δ 541.)

500. καὶ τότε δή μιν ἔπεσσιν. " τε τέπεσσι"—" τεπέεσσι"

501. γάρ. "τ' ἀρ ΙΙ. α, 8."

502. δ' underlined.

509. "Hes. "Αλσεα, ubi λιμένων pro λειμώνων." τε λάχεια. "τ' ἐλάχεια—Eust. γρ. τ' ἐλάχεια."

520. "Hes. παλύνας- Έπὶ δ' etc."

521. "Hesyc. 'Αμένηνα etc."

525. ήμετέροισιν. (sic Steph.) ήμ underlined.

539. "Hes. ως κέν τοι in ως."

555. "Hes. ψύχεος ίμ."

559. καταντικρύ. Last three letters underlined.

572. "L κατέθηκεν vide λ, 4."

λ.

2. πάμπρωτον ἐρύσσαμεν. "τα εε"

6. νεώς. "νεὸς"

14. "Etym. M. alij κεμμερίων, alij χειμερίων, alij κερβερίων. Vide et Hesych. τινὲς παρ' 'Ομήρω κερβερίων γράφουσι. σχολ. ad Batrach. Aristoph. p. 157 Eust. γρ. χειμερίων. Κράτης Κερβερίων. Hesyc. Κερβέριοι, et Κιμμέριοι. Aristoph. Ranis εἰς Κερβερίους."

16. " ἐπιλάμπεται ἀκτ. Strabo p. 5. sed p. 244 ἐπιδέρκεται."

25. ὄρυξα ὅσον τε. "ὄρυξ' ὅσσον τε"

38—43. Bracketed. "Eust. τὰ εξ έπη ἀθετοῦσιν οἱ παλαιοί."

61. Bracketed originally, but the brackets being deleted "ὕπνος" is suggested for οἶνος. ὕπνος Stob. Anth. I 49, 53 (Ludwich), but Bentley's appears to be a conjecture.

64. ἀντικρύ. "κρὺς"

86. εἰς Ἰλιον. "ἐς Fί"

91. " Hesyc. χρύσεον σκή"

94. "Hesych. 'Απόχασον" corrupted from ἀποχάζεο.

99. μ' ἐπέεσσι. "με ϝέπεσσι."

113. καὶ ἐτάροις. "σοῖς θ'" ἐτάροις.

115. ev. "evì"

116. "σχολ. Pind. Olym. 8 κατέδουσιν άντὶ τοῦ κατεδοῦνται. οὐδέπω γὰρ παρῆσαν οἱ μνηστῆρες, ὅτε ἐσφαγίαζεν ὁ ὀδυσσεύς."

122. οὐκ ἴσασι. "οὐ ϝί"

127. "Hesyc. ἄλλος όδ. ἀλλόφυλος."

134. " ἐξ ἀλός. ἔξω; qd Ulyssi gratum, ob pericula a mari."
—" Lucianus in "Ερωτες. οἱ ἐρέται τὸ σκάφος ἔξαλον ἐς γῆν ἀνασπάσαντες."—" Hesyc. ἐξ ἀλός, ἔξω τῆς θαλάσσης."

142. "οὐδὲ ρόν. οὐδ' ἐόν."

144. "leg. ἀνγνοίη τοῖον. sic δ. 250. ξ, 218."—" εἶπε, ἄναξ, ὅππως κέ μ ' ἀναγνοίη τὸν ἐόντα." Steph. has μ ' ἀναγνοίη. (ξ 118.)

146. τοι έπος. "γε εεπ"

147. κεν έᾶς. "κ' ἐάας."

157—159. Bracketed. "οἱ τρεῖς ἀθετοῦνται Didym. Certe debuit ἰκέσθαι dicere, non ὁρᾶσθαι." ὁρᾶσθαι however is in 156.

158. "Plutarch de Orbe Lunae p. 1729; 'Αλλὰ σὐ τὸν 'Αρίσταρχον ἀγαπῶν ἀεὶ καὶ θαυμάζων, οὖκ ἀκούεις Κράτητος ἀναγινώσκων (leg. νώσκοντος)

'Ωκεανός θ' ὅσπερ γένεσις πάντεσσι τέτυκται 'Ανδράσιν ήδὲ θεοῖς, πλείστην ἐπὶ γαῖαν ἵησιν."

162. οὐδ' εἶδες. "ἡ κεῖδες."

174. ον. "ους"—"Η 'Αριστοφάνης Ους."

186. ας ἐπέοικε. "ας τε γέοικε."

190. δμῶες "γ'" ἐνί.

194. "Etym. M. κεκλιμένων, alij κεκλαμένων pro κεκλασμένων Vide Hesych. κεκλαμένων."

200. ov. "av."

207. σκιή εἴκελον. " είκελον σκιή."

213. ή τί μοι εἴδωλον. "ή μοι κειδ vel ή τι κείδ"

235. "Eustath. in textu πρῶτον, in notis πρώτην."

238. "Strabo p. 356 Alij dicunt 'Ενισῆος de Thessaliae fluvio, de hoc Elidis 'Ενιπῆος."

241. ἄρα εἰσάμενος. " εει (ἄρ' ἐει)"

249. τέκνα ἐπεί. The a deleted (τέκν' ἐπεί).

256. Ἰαολκώ. "αρο"

264. οὐ μέν. "οὔ μιν Pausan. Boeot."

271. καλήν Έπικάστην. "Hes. καλήν τ' etc."

273. "Pausan. Boeot. νίει ὁ δ' ὅν," in margin "κῷ νί. ὁ δὲ κόν."

274. "Hesyc. 'Ανάπαυστα et 'Ανάπυστα."

275. πάσχων. "πέσσων" postea deletum.

276. ήνασσε. "ἐκάν"

279. "Hesy. & ἄχεῖ σχο."

280. "Hes. Μητρός ἐριννύες."

282. "Sic Dion. τέχνη p. 523" μυρία ἔδνα. " ι' ἔεδνα."

284. Μινυηίφ ίφι. "Μινυείφ κίφι. Π. Β, 511."

287. Πηρώ. "Etym. M. in έλεγειίς, vocat eam Πειρώ."

296. "Hesiod 'Ασπ. v. 54 Αὐτὰρ Ἰφικλῆά γε δορυσσόφ 'Αμφιτρύωνι. lego Αὐτὰρ Γιφικλῆα δορ."

297. πάντ' εἰπόντα. " τοι τείπ"

304. λελόγχασιν ίσα. "λέλογχαν εί"

305. δὲ μετ' Ἰφιμέδειαν. "μετὰ Γιφ"—"600" (now 601)
—"'Αμφι" μέδειαν "Η ἀμφιμέδ."

306. εἴσιδον. ""Εσει"

312. ἐννεόργυιοι. "Aeolismo: ἐννορόγυιοι ut Sappho."

325. Bracketed. "Spurius. semper alias Διώνυσος cum ω magno." "Etym. Μ. διώνυσος, semper apud Homerum per ω, sic Herodianus. σχολ. Apollon. 3, 996. ὅτι δὲ οὐδὲ ἤγαγεν (ἀριάδυην) εἰς ἀθήνας, τελευτῆσαι δὲ καταλειφθεῖσαν ὑπὸ θησέως, ὅμηρος μαρτυρεῖ—φαίδραν τε—Κούρην—ἥν ποτε θησεὺς Γήμας οὐδ' ἀπόνητο." "Hesyc. Μαρτυρίησι, βουλήσεσι."

327. φίλου ἀνδρός. "forte πρὸ ροῦ ἀνδρός."

337. τε ίδέ. "τ' ήδέ."

340. "Hesyc. Κολούεται, έλαττοῦται. τε τε," i.e. leg. in Hes. κολούετε, έλαττοῦτε.

359. πλειοτέρη σὺν χειρί. "σιν χερσί."—"Η 'Αριστοφ. Πλειοτέρησιν χερσί."—" Hes. Πλειοτέρη σὺν χειρί."

363. τὸ μὲν οὔ τί σ' ἐἴσκομεν. "σὲ μὲν οὔτι ϝεῖ, τὸ μὲν οὔ σε ϝ"

364. πολλούς. "πολλά 535" (now 536). "L πολλά."

367. "θ, 170"

371. οί τοι ἄμ' αὐτῷ. " fo. οί τέ τοι αὐτῷ."

386. ἀγνὴ Περσεφόνεια. "aἰνή, ut ἐπαινῆς." v. l. pro ἀγνή in marg. Steph. Bentley also refers to Eustathius for it. 399—403. Bracketed. "Η οἱ πέντε ἀθετοῦνται ὑπὸ ἀριστ.

&c."

407. Bracketed. "L deest."

421. ἤκουσα ὅπα. "an ἤκουσας, ut ὀλοφύραο" (418). "ἠκούσα' ὅπα Il. o. 96." O 96 seems quoted for middle ἀκούσεαι, but that is future. Bentley first suggested " \mathfrak{p} 6" \mathfrak{m} \mathfrak{a} , which is then deleted.

432. λύγρ' είδυῖα. "γρα τι"

439. ἐόντι. "fo. ἰόντι."

442. μηδ' οί. "Μή τοι"—" δτοι"

450. οψεται. "εαι 555" (now 556).

474. μήσεαι έργου. "σαο τέρ"

483. μακάρτατος. "τερος"

484. ἐτίομεν ίσα. "ἔτιον ρίσα. χ. 370."

485. μέγα. "μετά"

489. ἐπάρουρος. "Etym. in Ἐπαρ. alij κε πάρουρος, sed Βέλτιον ἐπάρουρος."

490. "Hesych. ἀκλήρω, ἔχων τι etc. leg. ἔχοντι."

521. Κήτειοι κτείνοντο. "fo. 'Ηίθεοι κτ. vel Χήτει vel potius Κήδειοι. vide Eust. et Hesych."—"o, 247," this for γυναίων είνεκα δώρων.

522. "γε είδον" i.e. κεΐνον κάλλιστόν γε είδον for κεΐνον

δη κ. ἴδον. δη is marked underneath for deletion.

526. "Η 'Αριστ. "Ενθ' ἄλλοι πάντες κατά Δούρεον ἵππον 'Αχαιοί."

530. με. "μοι"— ικέτευεν. " ἐκέλευεν ἐπέτελλεν."

539. φοίτα. ""Ωιχετο" "Η φοίτα ἔχετο."—" Eust. γρ. κατὰ σφοδελόν. γρ. καὶ σποδελόν."

542. κήδε εκάστη. "fo. κῆρα τεκ"—" ἀπᾶσαι."

550. "δρέργα"

561. ἴν' ἔπος. "fo. ἴνα πως."—"ὅπα μ, 185 Il. γ. 221. λ, 137." ὅπα for ἔπος.

562. καὶ ἀγήνορα θυμόν. "Plutarch. Sympos. 9, 5—καὶ ἀτειρέα θυμόν."

569. νεκύεσσιν (Steph.). "νέκυσσιν. Strabo 150."

580. " τέλκυσσε"—" Hes. ήλκησε. sed rectum είλκυσθε. Hom. έλκυσθείσας τε θύγατρας." The word rectum defied me, but has yielded at length to Mr Aldis Wright and Dr Jackson. Bentley apparently wrote ήλκησε, not ήλκ.

582. "εσρει" -δον.

586. "ἀναβροχὲν Hesych."

587. "Hes. καταζένασκε et 'Ανεξηνάσκετο et Κατεζήνασκε."

592. "Sic Od. θ, 374 ρίπτασκε ποτὶ νέφεα σκιόεντα."

593. εἰσείδον. "εστε"—"Pindari σχολ. p. 13 "Ομηρος Τάνταλον ἐτέρως ὑποτίθησι τιμωρεῖσθαι. ἐσταότ' ἐν λίμνη—πιέειν δ' οὐκ εἶχεν ἐλέσθαι καὶ τὰ ἑξῆς πλὴν εἰ μὴ κατὰ 'Αρίσταρχον νόθα ἐστὶ τὰ ἔπη ταῦτα."

594. "Hesyc. ραστάζειν, ώθεῖν: sic ρυστάζειν, ραιστάζειν."

In margin " ρας" for βαστάζοντα.

595. "Hes. Σκηριπτάμενος." I find only σκηριπτόμενος and -ούμενος in Hesychius.

602—4. Bracketed. "Versus nothi. vide II. θ, 365. Nusquam Herculis mentio in θεῶν μάχη. nusquam de Hebe, ut ejus uxore. Ipse αἰσυλόεργος etc. Nusquam alibi χρυσοπέδιλος. Lucianus Dial. Diog. et Herculis agnoscit hos versus."

602. " εείδωλόν γ' "-" Plut. p. xxv."

608. ἐοικώς. "lege alεὶ βαλέοντι ἐψκει. Patet ex L msto.
—"LH ἐψκει."

614. " γ " inserted; whether before or after $\hat{\epsilon}\hat{\eta}$ uncertain. " $\Gamma \epsilon \hat{\eta} \ \tau \hat{\eta} \ \gamma \hat{\eta}$. Vel lege $\epsilon \hat{\eta}$, $\tau \hat{\eta} \ \hat{\eta}$. vel $\Gamma a \hat{\eta}$, $\tau \hat{\eta} \ \gamma \hat{\eta}$." See Hesychius.

640. "Eust. τὰ παλαιὰ τῶν ἀντιγράφων, εἰρεσίη δοτική."

μ.

22. "Hes. in "Οτε-Δισθάνεες etc."

36. μ' ἐπέεσσι. "με εεπ"

45. "Hesyc. θίν, - οστρεόφιν."

51. πείρατ'. "an ραρ?"

54. ἐνί. "ἔτι 164."

64. " fo. αφαιρείταί τινα πέτρη."

70. πᾶσι μέλουσα. "Eust. γρ. φασιμελοῦσα, a Phaside fluvio."

71. βάλεν. "βάλον."

77. "forte, οὐδ' ἀποβαίη, vel οὐδὰ καβαίη. Aeol. Hesych. κάβασι, κατάβηθι, Λάκωνες et καβλέει, καταπίνει et Hom. Il. ζ, 164 κάκτανε."—"η̂" for οὐ.—" Eust. γρ. οὐδ' ἐπιβαίη, q⁴ γελοῖον."

- 78. "τέ γ' ἐεί"-κοσι.
- 81. ἡπερ ἄν. "ἡχί περ."
- 82. παρά. "πάρος ΙΙ. μ, 33."
- 84. "Hesyc. ἄωροι et 'Αούρους."
- 94. ἐξίσχει. "ἐξ ἴσχει" from margin of Stephanus and Eustathius.
 - 100. νεώς. "νεός."
- 105. "Hesyc. 'Αναροιβδεί."—" τρίς. imo δίς, τάχα τῆς γραφῆς διημαρτημένης. Strabo. p. 4. et 25 τρίς, γραφικὸν ἀμάρτημα pro δὶς sed pag. 43 τρὶς ad augendum terrorem. Ovid Pont. IV. 10. Charybdin, Ter licet epotum ter vomat illa fretum."
 - 111. ἀμειβόμενος. "ἀτυζόμενος" ex L.
 - 117. θεοίσιν ὑπείξεαι. "οίς ὑπορεί"
 - 124-6. Bracketed. "Η άθετοῦνται γ."
 - 130. δ' ἔκαστα. " εέ"
 - 147. Bracketed. "L deest H."
 - 148. νεώς. "νεός."
 - 154. οἴους. "οἴω."
- 162. $\pi\epsilon\ell\rho\alpha\tau$. Last three letters underlined; see above on 51.
- 197, 8. οὐδ' ἔτ' ἔπειτα Φθογγῆς σειρήνων ἦκούομεν. "f. ἔπειτ' ἦν φθ. σειρήνοιιν ἀκουέμεν. non enim ἦκούομεν, sed Ulixes solus."
 - 219. "Hes. Νέεργε, μεῖε, χώριζε." i.e. leg. ἔεργε in Hes.
 - 222. ἐμοῖς. "μεοῖς."
 - 231. µoi underlined.
 - 236. ἀνερροίβδησε. " fo. ἀναρροιβδοῦσα."
 - 237. "Quaere an ἐκρεμέσειε? ἐμῶ, uomo."
 - 238. "Hesyc. ἀναμορμ.—ἀνετάραττεν pro ἀνέβραττεν."
 - 242. "Hesyc. Έβεβρήκει."
 - 250. ἀχνύμενοι. "an ἀχνύμενον."
 - 252. κατά, "κάτω,"
 - 254. ἀσπαίροντα δ' ἔπειτα. " fo. ἀσπαίροντας."
 - 255. ποτί. "προτί."
 - 258. ἐμοῖς. "μεοῖς."
 - 267. μάντιος. "τιοφιν."
 - 281. " τα "-δηκότας. " Hesych. 'Αδήκορες. lege ἀδηκότες."

288. ἔλθη. "θησ'"

290. "an θεῶν ἀνάκτων, id est διοσκούρων. an ἀνάκτων, ut κώπης ἄναξ. vel θοήν." (νῆα—θοήν).—" θοῶν" for θεῶν.— "Η Ζηνόδοτος, φίλων ἀεκ. ἐταίρων."

317. εἰσερύσαντες. "ἐσρε'

329. ἐξέφθιτο ἤῖα. "leg. ἤῖ ἐξέφθιτο."—" ἐξέφθιθεν ψ. 331. vel, propius, ἐξεφθίατ' II. α, 251."

335. ήλυξα έταίρους. "an ήλυξα εκάστους. an έτάρους ήλυξα. Ιmmo ήλυσκου."

347. ἀγάλματα. "Hes. male 'Ατάλματα."

348. τι. "κε"

349. ἐθέλη. "λησ'"—ἔσπονται (sic Steph.). "ἔψονται"— "ἔψονται ΙΙ. δ. 63 et Hesych."

355. βοσκέσκουθ' έλικες. "βόσκουτο εέ"

372. "leg. νηδύμφ ὕπ. 366, 311, 338. Νηλέϊ ὕπνφ nusquam alibi."

383. "δύσομαι. Praes. temp."—φαείνω. "an -είνων?" postea deletum. Apparently Bentley first changed to φαείνων to avoid what he thought an impossible collocation of tenses; then changed his mind, crossed out φαείνων, and explained δύσομαι as a present. Yet this seems incredible.

397. ἐμοί. "μεοί."

398. ἐλάσαντες. "ἐλόωντες" ex marg. Steph. ἐλ. not ἐλ. both Stephanus and Bentley.

402. ", 77."

406. "Il. η, 64."

417. "Hesyc. θείου πλήτο."

419. ἀποαίνυτο. "ofal"

423. "Athen. XIV Ἐπίτονος τετάνυστο βοὸς ἰφι κταμένοιο"—"Ἐπίτονος semel venit apud Homerum. vide Hesyc."

424. "Hes. ἀπ' ἰκρίοφιν."

435. "Hes. ἀπήωροι."

439. "Strabo 44 ημός τ'."

441. "Strabo 44. καὶ τότε δή μοι δοῦρα."

446. "εσει"

THE CHRONOLOGY OF XENOPHON'S HELLENICA, 387 to 362 B.C.

It will be convenient to treat of the chronology of this period in two parts, the first extending from the Peace of Antalcidas, which seems to have been finally ratified late in 387 B.C., to the Battle of Leuctra in 371, the date of which is sufficiently certain; and the second comprising the interval between the Battles of Leuctra and Mantinea.

PART I. 387 to 371 B.C.

In this section the chronology of the first seven or eight years is extremely doubtful. We have to content ourselves with the dates and arrangement of Diodorus, except in so far as they can be corrected from the order observed by Xenophon in recording the same events. The chronology of the last eight years can be determined with much greater certainty, since we are here no longer mainly dependent upon Diodorus. Xenophon himself gives several definite marks of time, fixing the events of at least four successive years, 378-375. Two Attic inscriptions are of great importance; the first2, dated the archonship of Nausinicus 378/7, deals with the affairs of the Second Athenian Confederacy: the second³, dated the archorship of Hippodamas 375/4, practically settles, as will be seen, the date of Timotheus' expedition round the Peloponnesus. The speech of Apollodorus (Demosthenes) contr. Timotheum fixes the date of Timotheus' second command to April 373, and his

3 CIA. ii. 49.

¹ cp. Journal of Philology xxii, p. 147.

² CIA, ii. 17.

trial to November of the same year. Demosthenes (contr. Neæram 1357) and Plutarch (v. Agesil. 28) agree in assigning the battle of Leuctra to the year 371, the latter giving the day of the month as the fifth of Hecatombæon, viz. July 6 or 8.

The data for arranging the events of the successive years will be given under each year, beginning with 386. As many references will be made to the years of the archons in Diodorus, at this point it may be as well to recall the fact that the 1st of Hecatombæon, the day on which these magistrates entered office, fell in these 25 years on various dates, ranging from the 22nd of June to the 22nd of July. In his annalistic treatment Diodorus always prefixes the name of the eponymous archon and of the Roman consuls to the history of each year, which he begins apparently about midwinter. But for his Greek history he seems to have used the work of some chronologist, who dated events strictly by the Athenian archonships. Naturally this led to confusion, and almost more often than not Diodorus in his carelessness puts events, if in the right year, yet under the wrong archon; or if under the right archon, yet in the wrong year. Frequently, of course, he is mistaken in both.

386 B.C. Sparta seems to have occupied the whole of this year in enforcing the provisions of the King's Peace, of which she was the originator and had been constituted the champion.

385 B.C. Clinton is apparently right in assigning the siege of Mantinea by Agesipolis to this year, though the data are very unsatisfactory and even contradictory. Xenophon would seem to imply that the siege began in the year after the expiration of the Thirty Years' Peace between Sparta and Mantinea. Now we know from Thucydides that it was concluded in the winter 418/7, so that it must have expired in the winter 388/7. Xenophon ought therefore to mean, that the war broke out in 386 at latest. It is noticeable that in § 4 he implies that the siege did not last a very long time.

Diodorus puts the war in the archonship of Mystichides 386/5, i.e. in 386, thus agreeing with Xenophon. However he

¹ v. 1. 36. ³ v. 81. ² v. 2. 1—7. ⁴ xv. 2, 5.

contradicts himself by saying of the Spartans οὐδὲ δύο ἔτη φυλάξαντες τὰς κοινὰς σπονδάς, since in this very chapter he assigns the declaration of war to the first year after the Peace Then he makes the siege end under the of Antalcidas. archonship of Dexitheus 385/4 i.e. 385, thus regarding it as lasting some 18 months. Probably therefore the best way out of the difficulty is to take 385 as the year for the whole campaign, the beginning of which may very well have been in the last months of Mystichides' archonship, May or June, and the end in the first half of Dexitheus' archonship, September or October. In this case we must not press too strictly the date of the termination of the Thirty Years' Peace: in fact Xenophon himself (§ 2) introduces it with an ελέγοντο. Moreover some 18 months between the final ratification of the Peace of Antalcidas and the actual renewal of hostilities à priori does not appear too long.

- 384 B.C. The action of the Phliasian exiles to procure their own restoration was, Xenophon² tells us, occasioned by the fate of Mantinea, which surrendered, as we have seen, in the autumn of the previous year. This event therefore falls most naturally into the succeeding year, or better perhaps in the winter months 385/4.
- 383 B.C. If the next events recorded by Xenophon be rightly assigned by Clinton and Grote to 382, the historian records no events of this year.
- **382 B.C.** The events³ in question are (a) the appearance of Acanthian and Ambraciot envoys at Sparta to ask for help against Olynthus (which may probably be put in the winter or early spring), and the resolution of the Lacedæmonians and their allies to accede to the request; (b) the preliminary expedition of Eudamidas $\dot{\omega}_{S} \tau \dot{a} \chi \iota \sigma \tau a$ (§ 23) after this resolution and the surprise of the Cadmea by his brother Phæbidas, while he was on his march, $\theta \dot{\epsilon} \rho \sigma v \sigma s$ (§ 29), to join him.

E. Curtius, E. von Stern⁴, and others assign these events to the year 383. There seem to be only two arguments for so doing: (a) Xenophon is silent about any intermediate events

¹ xv. 5. 2 v. 2. 8—10. 3 v. 2. 11—43.

⁴ Spartan. u. Theban. Hegemonie. Dorpat, 1884. p. 34.

between the Phliasian affair and the embassy of the Acanthians and Ambraciots; (b) Diodorus¹ records this embassy under the year of Phanostratus 383/2 i.e. 383. The first argument is of little or no weight. The second argument is quite valueless, because Diodorus² puts the capture of the Cadmea in the archonship of Evander 382/1, whereas it is plain from Xenophon's narrative, that the two events must have occurred in the same Julian year: in fact the testimony of Diodorus ought rather to be used against this theory, the embassy falling in the last six months of Phanostratus and the capture of the Cadmea in the first six months of Evander—an arrangement which accounts for the confusion in Diodorus in the usual fashion.

On the other side, in favour of the year 382 may be urged (a) the passages in Diodorus already cited; (b) the testimony of the orator Aristides³, Πυθίων ὄντων ή Καδμεία κατελήφθη; (c) the fact that the succeeding events in Xenophon's narrative fall in better with the year 382 than 383. As to the first argument enough has already been said. From the passage in Aristides it would follow that the capture of the Cadmea took place about August 382; for it is generally agreed that the Pythian festival was held every third Olympic year; the month however is more uncertain. Most authorities are in favour of August, and this does not seem to be inconsistent with Xenophon's θέρους ὄντος, though it must be confessed that July would suit better. An attempt, it may be here noticed, has been made to impugn Xenophon's testimony as to the season of the year altogether on the ground that he speaks' of the Thebans celebrating the Thesmophoria in the summer, whereas the festival was really celebrated in October or November. It is quite true that the Athenians held the Thesmophoria in October or November: but there is absolutely no evidence, except this passage, to show at what time the Thebans were accustomed to hold it. That the seasons might vary, is plain from the fact that at Syracuse the festival was celebrated in the spring⁵.

¹ xv. 15, 19.

² xv. 20.

³ i. p. 258.

⁴ v. 2. 29. θεσμοφοριάζειν, θέρους

δέ δυτος κ.τ.λ.

⁵ Diodorus v. 4.

As to the third argument—the capture of the Cadmea was followed in the same summer by the trial and execution of Ismenias. Then without any break Xenophon¹ continues τούτων δή πεπραγμένων οἱ Λακεδαιμόνιοι πολύ δή προθυμότερον την είς την 'Ολυνθον στρατιάν συναπέστελλον. Accordingly they send out Teleutias as harmost in command of Thu eis τούς μυρίους σύνταξιν, and after various military operations τοῦτο μὲν στρατευσάμενος τὸ θέρος διῆκε κ.τ.λ. Stern, Curtius, &c. interpose the winter of 383/2 between the execution of Ismenias and the departure of Teleutias. Here not only is it much more natural to regard τοῦτο τὸ θέρος of § 43 as the same as the θέρους ὄντος of § 29; but it seems absurd to suppose that after solemnly resolving in the early spring that each state should send το είς τους μυρίους σύνταγμα for the summer's campaign, the Spartans and their allies waited a whole year before carrying their resolution into effect—especially when we read that after the Theban affair they all acted πολύ προθυμότερον § 37, and that Teleutias actually took with him this την είς τους μυρίους σύνταξιν. Surely the narrative implies that immediately after sending out Eudamidas' preliminary expedition—for Xenophon carefully notes that Phœbidas only followed his brother with τους υπολειπομένους των έαυτώ (i.e. Eudamidas) προστεταγμένων, not with the main army steps were taken to organize the larger force, and this being ready to hand Teleutias conducted it against Olynthus as soon as the affair of the Cadmea was settled.

381 B.C. "Αμα δὲ τῷ ἦρι ὑποφαινομένῳ² Teleutias began anew operations against Olynthus: then after several skirmishes προιόντος τοῦ χρόνου (§3) he was slain and the whole besieging force was obliged to disperse.

Diodorus³ assigns the death of Teleutias to the archonship of Evander 382/1 i.e. to the same year as the capture of the Cadmea. Xenophon proves that this is too soon, though it is quite possible that his death may have occurred in the last month of Evander i.e. circ. June 381. Diodorus goes on to attribute to Agesipolis a whole year (i.e. 381) spent in petty skirmishes. Xenophon leaves it indeterminate, whether

¹ v. 2. 37. ² v. 3. 1. ³ xv. 21, 22.

Agesipolis set sail as soon as possible after the death of Teleutias, i.e. August or September 381, or whether he waited till the spring of 380. He implies however that the Spartan government met the emergency with all possible vigour, so that, combining this with Diodorus, we cannot go far wrong in preferring the earlier date.

380, 379 B.C. Xenophon² marks exactly the time of Agesipolis' death with the words κατὰ θέρους ἀκμήν. This agrees with Diodorus3, who not only puts the occurrence under the archonship of Pytheas 380/379, but adds that he had reigned for 14 years, and was succeeded by Cleombrotus, who reigned for 9 years. Now Cleombrotus was slain at Leuctra in July 371, so that once more we arrive at the year 380. Polybiades4 was sent out as harmost to take the command at Olynthus: although he prosecuted the war with vigour, he was obliged to starve the town into a surrender. This must necessarily have been somewhat a lengthy process, so that the capitulation cannot well be dated earlier than the first half of 379. This date agrees well enough with Diodorus, who assigns it to the same archonship as the death of Agesipolis, i.e. Pytheas 380/379. Moreover it appears from Xenophon's narrative that it took place just after or simultaneously with the reduction of Phlius. This is an unusually safe inference, because it is evident from the way that Xenophon in this chapter leaves events at Olynthus to record what was going on at Phlius, then goes back to Olynthus, again to Phlius, and once more to Olynthus that he is strictly following their relative chronological order. In § 25 he definitely states that the Phliasian affair lasted 20 months. It appears from its order in his narrative, that the complication began between Agesipolis' departure for Olynthus circ. August or September 381 and his death in July 380. For the same reason we gather that the actual siege of the town began before the death of Agesipolis and continued after it. If therefore we assume the complication to have arisen about October 381 and

¹ v. 3. 8.

² v. 3. 19.

³ xv. 23.

⁴ v. 3, 20.

⁵ v. 3. 17, 19, 21.

the surrender to have taken place about March or April 379, no very wide margin for error will be left. Olynthus, as we have seen already, fell at the same date or just afterwards. Diodorus¹ affords us no help for the Phliasian affair. He compresses it into one year 383 and dismisses it in a couple of lines.

379/378 B.C. winter. It is beyond all doubt that the Cadmea was recovered from the Spartans about the winter solstice 379/8. Xenophon² records the event next in order after the surrender of Phlius and Olynthus. Immediately on receipt of the news the ephors sent out Cleombrotus μάλα χειμώνος όντος (§ 14). Plutarch also says ήν νιφετός, and in another passage4, that it was a little after the surrender of Phlius. Moreover this date is indirectly confirmed by monumental evidence: for Xenophon affords us data, which exactly determine the four successive years 378-375, and the last of them is fixed by an inscription⁵. Diodorus⁶ therefore is manifestly wrong in putting the recovery of the Cadmea under the archonship of Nausinicus 378/7, though, if it happened as late as January 378, which is quite possible, his mistake is easily accounted for: in fact on his system it is hardly a mistake at all.

378–375 B.C. Three passages in Xenophon determine these years exactly. In v. 4. 56 we read of the Thebans μάλα πιεζόμενοι σπάνει σίτου διὰ τὸ δυοῖν ἐτοῖν μὴ εἰληφέναι καρπὸν ἐκ τῆς γῆς. Then § 58 ὑποφαίνοντος δὲ πάλιν τοῦ ῆρος Cleombrotus led an expedition against the Thebans, which never reached its destination. Finally in § 63 we learn that the Thebans had leisure to subject their neighbouring cities ἄτε εἰς τὰς Θήβας οὐκ ἐμβεβληκότων τῶν πολεμίων οὕτ ἐν ῷ Κλεόμβροτος ἦγε τὴν στρατιὰν ἔτει οὕτ ἐν ῷ Τιμόθεος περιέπλευσε. The two years alluded to in the first passage, it appears from the context, are the two years immediately following the recovery of the Cadmea viz. 378, 377; and the two years of the last passage are 376, 375, the last of which, as

¹ xv. 19.

² v. 4. 1.

³ v. Pelop. 9.

⁴ v. Agesil. 24.

⁵ CIA. ii. 49.

⁶ xv. 25.

before mentioned, is confirmed by an inscription. The events of these years can thus be fixed with ease.

- 378 B.C. v. 4. 13—18. Cleombrotus' expedition against the Thebans in January or February.
- v. 4. 20—24. Sphodrias' unsuccessful attempt upon the Piræus.
 - v. 4. 35-41. Agesilaus' first invasion of Bœotia.

This chronology is indirectly but strongly confirmed by the inscription CIA. ii. 17. Xenophon¹ tells us that after the departure of Sphodrias οἱ ᾿Αθηναῖοι ἐπύλωσάν τε τὸν Πειραιᾶ ναῦς τε ἐνανπηγοῦντο τοῖς τε Βοιωτοῖς πάση προθυμία ἐβοήθουν. This inscription, dated the archonship of Nausinicus 378/7, shows the outcome of this activity in the enlistment of many new allies into the Athenian maritime confederacy, including the Thebans.

377 B.C. ἐπεὶ τὸ ἔαρ ἐπέστη (§ 47), Agesilaus marched out on his second expedition into Bœotia.

Diodorus² it may here be noted compresses Agesilaus' two expeditions into one, which he assigns together with the first declaration of war to the archonship of Callias 377/6.

376 B.C. ὑποφαίνοντος πάλιν τοῦ ἦρος (§ 58) Cleombrotus commanded the Lacedæmonian forces.

Chabrias (§ 61) defeated the admiral Pollis, and the Lacedæmonian fleet—at Naxos according to Plutarch³ τη ἔκτη ἐπὶ δέκα τοῦ βοηδρομιῶνος, c. Sept. 10.

Diodorus* puts this victory a year too soon.

375 B.C. v. 4. 63—66. Timotheus sailed round Peloponnesus, winning Coreyra and τὰς περὶ ἐκεῖνα πόλεις over to the Athenian confederacy. This date is verified by the inscription (CIA. ii. 49) dated the archonship of Hippodamas, 375/4, which records the inclusion of the Corcyræans, Acarnanians, and Cephallenians in the Athenian confederacy. If Polyænus is to be trusted and the festival of Σκίρα is the same as the Σκιροφόρια, Timotheus defeated the Spartan admiral off Leucas or, as Xenophon says, at Alyzia, about the month of June.

¹ v. 4. 34.

² xv. 28-32.

³ v. Camill. 19 and v. Phocion. 6.

⁴ xv. 34.

⁵ iii. 10. 4.

⁶ v. 4. 66.

374, 373 B.C. From a comparison of Xenophon v. 4. 63 and vi. 1. 1, where it is implied that it was not until after the Thebans had completed the subjugation of their immediate neighbours, which had engaged them both during the year of Cleombrotus' expedition and that of Timotheus' circumnavigation of the Peloponnesus, that they attacked the Phocians—it follows that Cleombrotus' third expedition to help the Phocians falls in 374 and not as Clinton puts it, in the previous year.

Then σχεδον περί τοῦτον τον χρόνον Polydamas the Pharsalian came to Sparta to ask for aid against Jason of Pheræ.

After narrating this transaction with some detail, Xenophon¹ goes back to the Lacedæmonian expedition in support of the Phocians, and tells how the Athenians-doubtless in the same year-made a separate peace with the Lacedæmonians. Immediately afterwards orders were sent to Timotheus at Corcyra to return to Athens. On his way home he replaced certain Zacynthian exiles in their island. This was regarded by the Spartans as a violation of the new peace; whereupon εὐθύς (§ 3) they collected a fleet of 60 ships and despatched it under the admiral Mnasippus with orders to sail against Corcyra. Unfortunately Xenophon gives no more definite marks of time for this or the next three or four years. Diodorus2 makes positive mistakes. He speaks of a preliminary expedition (which of course is quite3 possible) sent out by the Lacedæmonians under Alcidas, which was shortly followed by Mnasippus with his 60 ships. He then goes on to say, that the Athenians tried to counteract this move by sending Ctesicles to Zacynthus4 and by collecting a fleet, which was put under the command of Timotheus. All these events as well as the defeat and death of Mnasippus he puts in the archonship of Socratides 374/3, by which he means 374; whereas, as will shortly appear, Timotheus set sail in 373.

To return to Xenophon5: hard pressed by the ravages of

¹ vi. 2. 1.

² xv. 46. 47.

³ cf. Grote ix. 358.

⁴ Probably a mere oversight for

Corcyra, as in cap. 47 he speaks of Ctesicles as sent to Corcyra.

⁵ vi. 2. 8—11.

Mnasippus, who finally succeeded in blockading their city, the Corcyræans appealed to Athens for help. The Athenians decided ἐσχυρῶς ἐπιμελητέον εἶναι, sent Stesicles with 600 peltasts across the mainland, and ἐψηφίσαντο καὶ ἑξήκοντα ναῦς πληροῦν, Τιμόθεον δ' αὐτῶν στρατηγὸν ἐχειροτόνησαν. Fortunately the exact date of Timotheus' departure from Athens is preserved in Demosthenes contr. Neær. 1186—ἐπὶ Σωκρατίδου ἄρχοντος μουνυχιῶνος μηνός, i.e. April 373. Evidently therefore, as Mnasippus' operations must have taken some considerable time and the Athenian fleet, we are informed, was very slow in its outfit, Mnasippus must have sailed in the autumn of 374, and Stesicles must have set out some time between Oct. 374 and April 373—probably about mid winter.

Stern has conclusively proved that Curtius and other scholars are mistaken in following Diodorus' dates and narrative in preference to that of the contemporary Xenophon, supported as it is by Apollodorus' (Demosthenes) oration against Timotheus. In accordance with the latter it is evident that Iphicrates replaced Timotheus in the early summer of 373 and sailed for Corcyra, after completing by his vigorous measures the outfit of the fleet, some time between midsummer and autumn. The defeat and death of Mnasippus happened before Iphicrates' arrived at Corcyra. Timotheus' trial and acquittal is fixed by the same oration2 to the month of November 373. Here there is an apparent discrepancy between the oration and Xenophon's narrative. It might appear from the former³, that both Iphicrates and Callistratus were present at the trial. The language however does not necessitate this interpretation, and the presence of Callistratus at Athens is fully explained by Xenophon4 himself, who tells us that on Callistratus' representing to his colleague that, if he returned to Athens, he would either send supplies to the fleet or procure peace with Sparta, Iphicrates let him go.

372 B.C. Iphicrates stayed in Corcyra and the neigh-

¹ l.e. pp. 107—113.

² p. 1190.

⁴ vi. 3. 3. ⁵ vi. 2. 37, 38.

³ p. 1187.

bourhood all through this year, maintaining his armament partly by hiring out his sailors to work in the fields for the Corcyræans, partly by allowing his mercenaries to serve in the pay of friendly states, and partly by ravages in the enemy's country.

371 B.C. The dates of the peace congress in Sparta about June and of the battle of Leuctra, fought according to Plutarch¹ 20 days later, are sufficiently well attested by the evidence collected by Clinton.

PART II. 371 to 362 B.C.

371 B.C. In the few weeks following the battle of Leuctra, which was fought in July 371, must be placed the expedition of Archidamus², and the congress at Athens, in which the peace of the previous June was solemnly renewed. Xenophon³ next relates the restoration of Mantinea, which was effected evidently before and not, as Pausanias⁴ says, after the first Theban invasion of the Peloponnesus.

assassination of Jason of Pheræ just at the moment when he was making great preparations to appear at the Pythian games (370 c. August), the mention of which satisfactorily fixes the date. His death freed the Greek world from a great danger, and enabled the Thebans to turn their attention with safety to affairs in the Peloponnesus. There the restoration of Mantinea, the formation of the Arcadian League and the foundation of Megalopolis in the winter of 371/370 by the Arcadian democrats had given rise to great internal commotions. The Tegeate oligarchs had appealed to Sparta, and the ephors had despatched Agesilaus to their assistance in the winter 370/369. All these dates are in harmony both with

¹ v. Agesil. 28.

² vi. 4. 17, 18. 5. 1.

³ vi. 5. 4, 5.

⁴ ix. 14. 4.

⁵ vi. 4. 30.

⁶ cf. Stern l.c. pp. 165, 166.

⁷ cf. Clinton, F. H. The foundation is not mentioned by Xenophon.

⁸ vi. 5. 20. ην μέσος χειμών.

Xenophon and Diodorus. The retirement of Agesilaus to Sparta was immediately followed by the first Theban invasion of the Peloponnesus, which according to Diodorus¹ lasted 85 days, and which ended while it was still winter², i.e. early in 369.

369 B.C. τῷ ὑστέρῳ ἔτει³ i.e. April 369 (for Xenophon, it must be remembered⁴, always reckons the year to begin with the spring) a new alliance was concluded between Athens and Sparta. Then the Thebans made their second invasion of the Peloponnesus. The time of year is perhaps marked by the arrival and departure of the troops, which Dionysius I. of Syracuse sent to the aid of the Spartans: for under the conditions of ancient navigation they could hardly have arrived before May, and according to Diodorus⁵ they returned at the end of the summer.

368 B.C. The words ή παρὰ Διονυσίου δευτέρα βοήθεια⁶ fix with tolerable accuracy the next events recorded by Xenophon. For Dionysius I. died in the spring⁷ of 367. Their arrival was simultaneous with the congress at Delphi summoned by Philiscus, the envoy of the satrap Ariobarzanes. If Köhler's interpretation be correct, this date is confirmed by the inscription⁸ recording the honours voted by the Athenian assembly to Dionysius I. towards the end of the archonship of Lysistratus, 369/8, which in lines 5 ff. seems to refer to this congress at Delphi. The so-called 'Tearless Victory'⁹ was gained this year by the Lacedæmonians over the Arcadians and Argives.

368-365 B.C. The chronology of the next three and a half years is most uncertain. It depends very much on the time assigned to the movements of Pelopidas, all of which, with the exception of his embassy to Susa, are unnoticed by Xenophon. Clinton omits them altogether. Grote departs 10,

¹ xv. 67.

² vi. 5. 50. ἔτι καὶ χειμών ἢν.

³ vii 1 1

⁴ Clinton, forgetting this practice, postdates the Second Theban Invasion and the following events.

⁵ xv. 70. τοῦ θέρους λήγοντος. Cf.

Xen. vii. 1. 22.

⁶ vii. 1. 28.

⁷ cf. Clinton. 8 CIA. ii. 51.

⁹ vii. 1. 32. Diod. xv. 72.

¹⁰ cf. Stern l.c. p. 201.

without sufficient justification, from the ancient authorities and

rearranges them on purely à priori principles.

Taking the events as they stand in Diodorus¹ and Plutarch², we may accept the date assigned by the former for the arrest of Pelopidas and Ismenias by Alexander of Pheræ, and for the unsuccessful expedition of the two Bœotarchs, Cleomenes and Hypates to rescue them—viz. 368. Whether Epaminondas' expedition for the same purpose is to be put in the later months of 368 or in the early months of 367, is a doubtful question. Stern³ prefers the later date on the ground that Diodorus and Plutarch represent Epaminondas as once more elected Bœotarch and that the elections to that office usually were held about the time of the winter solstice—an argument at this point without much weight, as the two unsuccessful Bœotarchs were evidently deprived of their office and Epaminondas put in their place.

367 B.C. Assuming the early months of this year to be the correct date for Epaminondas' expedition, we must suppose that immediately on his return to Thebes Pelopidas was sent as envoy to the Persian court. Not less than 5 or 6 months must be allowed for the journey up to and down from Susa, and another month or more for the subsequent congress at Thebes and for the despatch of the Theban envoys after its failure to the various Greek States. This brings us at earliest to the autumn of 367; and it is natural to suppose that not until all these negotiations were over did Epaminondas' lead his expedition against the Achæans-perhaps in November or December of this same year. This kind of dead reckoning is at this point our only resource, because Diodorus, though he mentions Epaminondas' expedition and puts it, as we assume, correctly under the archonship of Polyzelus 367/6, omits altogether the embassy of Pelopidas to the Persian Court, which must necessarily have occupied a long time, except for a brief allusions in speaking of the exploits of the hero after narrating his death at Cynoscephalæ.

¹ xv. 71.

⁴ vii. 1. 41.

² v. Pelop. 27.

¹ Lc. 196.

366 B.C. One of the indirect results of Epaminondas' expedition into Achæa was the political revolution at Sicyon, which finally resulted in Euphron's seizing the tyranny—probably at the very beginning of 366.

In the next two chapters (2, 3) Xenophon records a number of simultaneous events more or less centring round the person of Euphron and the little town of Phlius. Euphron1 joined the Theban harmost of Sicvon in an attack upon Phlius. The Athenian Chares was sent to assist the Phliasians, and after various operations the Phliasians began to build a fortress at Thyamia. At this point Xenophon introduces a digression, describing the further career and assassination of Euphron. From vii. 4. 1 it appears that this happened before the departure of Chares from Phlius and therefore, notwithstanding Grote's remark that a year is too short for Euphron's career, his death must be assigned to this same year. Then the historian3 returns from his digression to the Phliasians fortifying Thyamia τοῦ Χάρητος ἔτι παρόντος, when Oropus, at the time in the occupation of the Athenians, was seized by some exiles. The Athenians summoned Chares to help them to recover the town, but they were obliged to content themselves with leaving it in the hands of the Thebans, until the question of their claims should be settled by arbitration. With the departure of Chares and the Athenian troops the Sicyonians were free to recapture their harbour, which Euphron just before his death had seized with the help of some Athenian mercenaries and handed over to the Lacedæmonians.

This date for the capture of Oropus agrees with Diodorus, who puts it under the archonship of Cephisodorus 366/5. Immediately afterwards, it would appear from the sequence in Xenophon's narrative, the Corinthians, Phliasians, and Epidaurians, weary of the long wars, with the consent of Sparta made a separate peace with Thebes. This must be the peace which Diodorus wrongly represents as a universal peace made

¹ vii. 2. 11—23.

² x. 26.

³ vii. 4, 1.

⁴ cp. vii. 4. 1 with vii. 3. 4 and vii. 3. 2.

⁵ xv. 76.

⁶ vii. 4. 6-11.

⁷ xv. 76.

through the intervention of the Persian king. His date for it however is to be accepted, viz. the archonship of Cephisodorus 366/5, which is further confirmed by his remark—πόλεμος κατελύθη πλείου μείνας ἐτῶυ πέυτε, τὴυ ἀρχὴυ λαβῶυ ἀπὸ τῶυ Λευκτρικῶυ, Leuctra having been fought in 371.

In this year too arrived the third reinforcements from Syracuse for the Spartans sent this time by Dionysius II., his father having died, as already mentioned, in the spring of the previous year.

365 B.C. The chronology of this and the next year presents but little difficulty. We may take Xenophon's² words μετὰ δὲ τοῦτο οὖ πολλῷ ὕστερον as marking somewhere near the beginning of 365, when war broke out between the Eleians and Arcadians. To this year we may certainly assign all the events recorded in §§ 12—18; and though it is tempting to suppose that the words in § 19 οἱ δ' αὖ ᾿Αρκάδες πάλιν ποιοῦνται ἄλλην στρατείαν εἰς τὴν Ἦλιν, it seems better to follow the chronology of Diodorus³ and to put this second campaign together with the capture of Cromnus by Archidamus the Spartan king under this same year 365. At the latest these events can hardly be placed later than January to March 364; for Xenophon ought to mean by the words ἐπιόντος Ὁλυμπιακοῦ ἔτους⁴ about April 364.

364 B.C. The Arcadians in the spring⁵ began to make great preparations for their celebration of the Olympic festival, which would take place in July.

This was the year of the death of Pelopidas at Cynoscephalæ, which is fixed with something like certainty by the mention of an eclipse in Diodorus⁶ and Plutarch⁷. This must be the eclipse of July 13, 364.

364 July-362 July. The remaining sections of the Hellenica are occupied with the commotions in Arcadia, which arose from a dispute over the use of the sacred treasures of Olympia, and which culminated in the intervention of the

¹ vii. 4, 12.

² vii. 4, 12.

³ xv. 77.

⁴ vii. 4. 28.

⁵ vii. 4, 28,

⁶ xv. 80.

⁷ v. Pelop. 32.

Thebans and the battle of Mantinea in 362. Xenophon gives absolutely no marks of time, so that it is impossible to distribute the events, which he records, over this interval with any semblance of probability; and no help whatever can be gained from the confused narrative of Diodorus¹.

The first event² to which a date can be given is the treaty of the Arcadians, Achæans, Eleians, and other Peloponnesian states with the Athenians, which is actually extant in an inscription³, dated the archonship of Molon i.e. 362/1, who entered upon office about July 22. The battle of Mantinea occurred shortly after the conclusion of this treaty of tou ouyκομιδής οὔσης, probably at the beginning of August. Diodorus⁵ and Plutarch⁶ therefore must both be mistaken in putting the battle under the archonship of Chariclides, 363/2, the latter even giving the exact date, or rather that of the annual festival, which was held to commemorate the victory, as the 12th of Scirophorion i.e. about 3 July. Diogenes7 Laertius repeats the mistake. The date of the festival seems somehow to have been different from the day of the battle, how or why-cannot be explained. But the evidence of the inscription, backed up as it is by Xenophon's σίτου συγκομιδή must be taken to outweigh this strange unanimity on the part of three authorities, each one of whom would by himself be of but little importance.

1 xv. 82.

² vii. 5. 1—3.

³ CIA. ii. 57 b.

4 vii. 5, 14.

.... 00

6 de glor. Ath. 850 a.

7 ii. 54.

G. E. UNDERHILL.

TWO NEW MSS. IN THE BRITISH MUSEUM.

Homer, Odyssey III. 283—497.

PAPYRI of the Iliad are the commonest form of literary discovery among the documents disinterred in Egypt of late years; but the relatively inferior popularity of the Odyssey in antiquity is reflected by the comparative rarity of papyri containing any part of it. One only is mentioned by Ludwich, namely the Berlin papyrus 154a, containing about 70 lines of book xiv. No other has yet been announced as being in the possession of either Paris, Berlin, or Vienna, though it is highly probable that there may be some hitherto unpublished fragments in the collection of the Archduke Rainer. Prof. Nicole of Geneva possesses some fragments of the Odyssey, but the extent and character of them have not yet been made public. Meanwhile the British Museum has acquired within the last year some portions of a very fine manuscript (now Brit. Mus. Pap. cclxxi.), containing the conclusion of the third book, accompanied by a few scholia; and the manuscript is of a class good enough to warrant, and indeed (considering its age) to require, the publication of its text in full.

Unlike most of the papyri hitherto discovered, this Ms. may well have been written for sale or for a public library. It is written on light-coloured papyrus of good quality, 13 inches in height, in columns occupying $5\frac{1}{2}$ inches in width, with margins of about $2\frac{1}{4}$ inches at the top, $2\frac{3}{4}$ inches at the bottom, and $1\frac{1}{2}$ inches between the columns. The writing is a large, delicate

uncial, perhaps the finest specimen of that class of hand on papyrus at present known to exist. The columns contain from 34 to 36 lines each, at which rate the whole book would have occupied a roll of about eight feet in length. There are a few accents, breathings, and marks of elision, etc., all by the original scribe; in two cases he has prefixed breathings to the second part of a compound word (Aaepkea in 1 425 and εὐρυοδείης in l. 453). Punctuation marks are added at the ends of lines, and occasionally in the middle (Il. 320, 323, 460, 471, 477, 484, 485, 490, 496). These have in some cases, possibly in all, been added subsequently to the original text. The original scribe has also prefixed an arrowhead-shaped mark to certain lines, which seems to represent an obelus. The lines to which it is attached are ll. 321 (presumably carrying with it 322), 396 (omitted in one MS., G), 400 (which involves 401, both of these lines being athetised by Zenodotus), 458, 461, 472, 484 (involving 485), and 486. The scholia are written in the margins between and above the columns, in a small cursive hand, to which are also due the corrections in Il. 469, 483, 490, 492. The presence of this hand is of great value in helping to assign a date to the MS., as it regularly uses the peculiar form of η which is found (speaking roughly) only between the middle of the 1st century and the middle of the 2nd. A superior limit for the scholia is given by the occurrence in them of the name of the grammarian Apion, who flourished (and was already famous) in the time of Caligula. It is impossible to say how long after the transcription of the original MS. the addition of the scholia took place; but it is evident that the original MS. cannot safely be dated lower than the first century of our era, and palaeographical considerations would not justify its being placed much earlier. To that century, therefore, it may be provisionally assigned, and it is unquestionably a valuable and handsome specimen of early uncial writing.

The following is the text of the portions of the Ms. which have been preserved. Dots placed beneath letters indicate that those letters are only partially legible. All other marks, whether of punctuation, accentuation, or elision, are reproduced from the Ms.

240	THE JOURNAL OF PHILOLOGY
col. 1]	ιεν αελλαι
284	γομενος περ οδοιο
285	πι κτερεα κτερισειεν
	\dots υ επι οινοπα ποντον
•	μαλειάων ορος αιπυ
•	γερην οδον ευρυοπα ζευς
	αὐτμένα χευε
290	υτο πελωρια ισα ορεσσιν
	μεν κρητηι επελασσεν
	ιαρ νου αμφι ρε . θρα
293	ια
	desunt vv. 294–318, ad finem columnae.
col. 2]	εκ των ανθρωπων οθεν
320	ελθεμεν οντινα πρωτον
>	ϵ ς πελαγος μεγα τδιον ό θ ε
	αυτόετες οιχνευσιν επει
	αλλ ιθι νυ . συν νηϊ τε ση
	ει δ' εθελς πεζος πάρ
325	παρ δ. τοι ες εμοι οι τ
	ονα διαν οθ
327	ε μιν αυτ
	desunt vv. 328–386.
col. 3]	υιασι και γαμβροισιν εα προς δω καλα·
388	αλλ ότε δωμαθ ιντο αγακλυτ ανακτος
	εξε νου
390	τοις δ ο γερ

TWO NEW MSS. IN THE BRITISH MUSEUM. 241
οινου ηδυπότο νδεκατ νιαυ
ωϊξεν ταμιη . αι ηδεμν
του ο γερων κρητη σσατο πολ
ευχετ αποσπενδω ηι διος αι
395 αυταρ επει σπεισ σον η $ heta$
> οι μεν κακκεονδε εκα
τον δ αὐτοῦν κο
τηλεμαχον φι
τρητοις εν λ
400 > παρ δ αρ εϋ
δς δι ετ η . θ ε
τος δ αυτ
ωι δ αλοχος δε
404 ος δ
$\mathbf{desunt} \ \mathbf{vv.} \ \mathbf{405-421}.$
col. 4] $\delta\epsilon$ βοω π ιβουκολος ανηρ \cdot
423 αχου μεγ . θυ . ου μελαιναν
ταρους αγέτω λιπετω δε δύ όιους
425 σοχόον λαξρκε δεο κελεσθω
όφρ . βοος χρυ ν ασιν περιχευη
τε δ εισω
$α$ πενεσθαι
υδωρ
$oldsymbol{430} \ldots \ldots oldsymbol{\theta} oldsymbol{\theta} oldsymbol{\theta}$
$\ldots \ldots \sigma \eta.$
χα ευς
desunt vv. 433, 434, sed spatium iis idoneum in margine

desunt vv. 433, 434, sed spatium iis idoneum in margine indicatur.

•	
435	
	στωρ
	πὲρίχευεν
	χ ρων
440	λεβητι
	χεν ουλας
	μος θρασυμηδης
	ικοψων'
	τα νεστωρ
44 5	ετο πολλα δ αθηνηι
	τριχας εν πυρι βλων
	υτας προβαλοντο
	ος θρασυμηδης
	οψε τενοντας
450	δ ολολυξαν
	akoitis
	ιο θυγατρων
	υρυδδειης
	ορχαμος ανδρω.
4 55	ε δ οστεα θυμος
	εκ μ . ρία ταμνον
col. 5]	та <i>у</i> та к υψαν
>	διπτυχα πο ωμοθετησα .
	καιε δ επι σχ ο γερων ε ιθοπα οινον
460	λειβε νεοι δε παρ αυτον εχον πεμπωβολα χερσι
	αυταρ επει κατα μήρ εκαη και σπλαγχν επασαντο
	•

242 THE JOURNAL OF PHILOLOGY.

TWO NEW MSS. IN THE BRITISH MUSEUM, 243 λλον τ αρα ταλλα και αμφ οβελοισιν επ ων δ ακροπορους οβελους εν χερσι δε τηλεμαχον λουσεν καλη πολυ..... 465 ορος οπλοτατη θυγατηρ νηληιαδα. ρ επει λουσεν τε και εχρισεν λιπ ελ φι δε μιν φαρος καλον βαλεν ηδε χιτων. .. ρ ασαμινθου βη δεμας αθανατοισιν ομοιος . αρ δ ογε νεστορ' ιων κατ αρ εζετο ποιμενα 470 οι δ επει ωπτησαν κρε υπερτερα και ερυσαντ. δαινυνθ εζομενοι επι δ ανερες εσθλοι όροντο > οινον ενοινοχοευντες ενι χρυσεοις δεπαεσσιν. αυταρ επει ποσιος και εδητυος εξ ερον εντο τοισι δε μυθων ηρχε γερηνιος ιπποτα νεστωρ. 475 παιδές εμοι αγε τηλεμαγωι καλλιτριγάς ιππους ζευξαθ' υφ αρματ αγοντες ινα πρησσησιν οδοιο. ως εφαθ οι δ αρα του μαλα μεν κλυον ηδ επιθοντο καρπαλιμως δ έζευξαν υφ αρμασιν ωκεας ιππους. αν δε γυνη ταμιη σιτον και οινον εθηκεν 480 όψά τε οια εδουσι διοτρεφεες βασιληες. αν δ αρα τηλεμαχος πέρικαλλεα βησετο διφρον παρ δ αρα νεστορίδης πεισιστρατος ορχαμος ανδρων. ες διφρον δ ανεβαινε και ήνια λαζετο χερσιν' ν μαστίξεν δ ελααν' τω δ ουκ ακοντε πετεσθην 485 ες πεδιον λιπετην δε πυλου αιπυ πτολιεθρον. 486 > οι . . πανημεριοι σειον ζυγον αμφις εχοντες 488 ε. φήρας δικοντο διοκλησς ποτι δωμα ...ος ορτιλοχοιο τον αλφειος τεκε παιδα' 490 ε. θα δε νύκτ άεσαν· ο δε τοις παρ ξεινια θηκεν (sic)

ημος δ ηριγενεια φανη ροδοδακτυλος ηως
492 ιππους τε ζευγνυντ ανά θ άρματα ποικιλά βαινον (sic)
col. 6] ξεν δ ελααν . ω τε πετεσθην
495 ...ν δ ες πεδιον πυρη δ επειτα
...ον δδόν τοιον γαρ υπεκφερ ... κεες ιπποι

ΟΔΥСС...С

497 .. σετο τ ηελιος σκιοωντο τε π γυιαι

A E

Collated with Ludwich's text (Leipzig, 1889), the papyrus shows the following variants:

- 286 καὶ κεῖνος Ludwich, with DU; κἄκεῖνος schol. (Herodorus) in Pap., with several MSS.
- 290 τροφόεντα Ludwich, with FPT etc.; τροφέοντο Pap., with Aristarchus and many MSS., also Apion and Herodorus, according to the scholium (vid. infr.).
- 443 χειρί Ludwich with Aristarchus' MSS. and others; χερσί schol. (Herodorus) in Pap., with Eustathius and D.
- 460 χερσίν: χερσί Ραρ.
- 461 σπλάγχνα πάσαντο Ludwich, with Aristarchus; σπλάγχν' ἐπάσαντο Pap., with Mss.
- 469 ποιμένα Pap. (Ludwich and several MSS.), corrected to ποιμένι (GDSK etc.).
- 472 οἰνοχοεῦντες Ludwich, with most MSS.: ἐνοινοχοεῦντες Pap., with FT and scholiasts.
- 476 πρήσσησιν: πρήσσησιν Pap., with D.
- 479 èv Ludwich, with Mss.: av Pap., with TH2.
- 483 δ' Pap., corrected to τ' (Ludwich, Mss.). χερσί Ludwich, with Mss.: χερσίν Pap., with K.
- 487 is omitted.

490 ὁ δ' ἄρα ξεινήια δῶκεν Ludwich, with most MSS., Pap. corr.; ὁ δὲ τοῖς πὰρ ξείνια θῆκεν Pap., with PJKH²M².

492 ποικίλ' ἔβαινον Ludwich, Pap. corr.; ποικίλα βαΐνον Pap. 493 is omitted, with Ludwich and most Mss.

It will be seen that the variants are not very numerous nor specially important; but they are all genuine variants, not mere errors of the scribe, and as such they deserve attention. The MS. indeed was evidently written with great care, and consequently its age gives it importance.

It remains to describe the scholia; and since these are often mutilated and sometimes obscure, they will be transcribed as they stand, without punctuation or expansion of contracted syllables. The only omissions are a few instances in which the mutilation of the papyrus has left only one or two letters of a scholium.

284 κατεσχετ επειγομ απιω λοχ και εναλ

286 κακεινος ερω

290 τε τροφεοντο ερω και απιω

391 οινου ηδυ τ' ψιλως εν δε[κατω] αφ ου γαρ ανεστρε[ψα]ν εξ ιλιου και οδυσσευς συν αυτοις δεκατον ετος $\epsilon \sigma \tau[\iota] \tau \omega$.. ηδυν . ταστων ϵ . . τορι εν δεκα $\epsilon \tau[\epsilon] \sigma \iota \nu$. . (written at top of column).

427 εξω μ[εν οι α]λλοι μεν ερω ειπετε ως απο τη δρα. μων μετοχης δρα..... ει ου απο της.. λλε... ειπετε και ου χρηται ομη διο ου γραπτεον (written at top of column).

ib. от т' оик

430 εν ηρ

431 . . το νηος διχ

437 εδωκε δ επειτα

438 [ο]τι αγαλμα το ιερειον αμ

443 ερω εν χερσι

444	το του αιματος αγγει $^{\circ}$ ερ $^{\omega}$ τ΄ αμνι $^{\circ}$ οτι \bar{a} ωνομασθη
452	[υπ]ερθετικου του πρεσβιστη
456	δι μηρί εταμνον
468	ζη το ν γαρ εφαινετο
	ειν εκ της μακρας
478	οινον και σιτ[ον] εθηκε αμ
483	ον χερσιν a^{μ} ερ $^{\omega}$ δ ανεβαινε και εξ $^{\omega}$ το ανεβαινε
486	ο" πανημικαι το λου της ημέρας αμ

490 κε αι ο δε τοις παρ ξεινια θηκεν εν τ

These scholia need interpretation at the hands of some one experienced in this class of literature. The commentators principally mentioned are (1) a^{μ} = Ammonius, who wrote in the 1st century B.C. (Fabricius, Bibl. Graec. v. 712); (2) απιω = Apion, a disciple of Didymus, who flourished under Tiberius and Caligula (ib. I. 503); (3) ερω, who is not so easily identifiable at first sight. The only author to whom this abbreviation would properly correspond is Erotianus, who is known only as a commentator on Hippocrates in the first century after Christ. The name 'Epwtiavos is sometimes found in the form 'Hoodiavos (Fabricius, VI. 234); but the well-known Homeric commentator of the latter name flourished too late (temp. Marcus Aurelius) for his works to be cited in a Ms. of this date. This varying form of the name, however, supports the suggestion (for which I am indebted to the Provost of Oriel) that the writer intended is Herodorus, who is frequently quoted by Eustathius in company with Apion (Fabr. I. 515, Lehrs De Aristarchi studiis, pp. 370-375; (4) $\xi^{\eta} = \text{Zenodotus}$, but there is nothing to show which of the writers of that name is intended. Who are the authors mentioned with Apion in the note on l. 284 I do not know, nor are the readings of the letters in that passage certain. 7 (achol, on II, 391, 427, 444) presumably stands for Tives.

Demosthenes De Falsa Legatione, § 11—32.

The early manuscripts of classical authors which have been discovered within recent years have all been inscribed on papyrus; and some special interest may therefore attach to some fragments of a vellum Ms. which appears to be considerably older than any other extant specimen of that material, and to rank in age with some of the papyri just alluded to. Moreover, though it is not the oldest extant Ms. of Demosthenes, being some centuries later than the papyrus containing the Third Epistle (Brit. Mus. Pap. cxxxiii.), it is the oldest Ms. of any of his orations, containing as it does a portion of the De Falsa Legatione. It therefore seems to require a fuller description than can be given in the official Catalogue of Additions to the Department of Mss. in the British Museum, in which it figures as Add. Ms. 34473.

The fragments now in possession of the British Museum, which were acquired with a number of papyri discovered, or stated to be discovered, in the Fayyum, consist of four pages, forming the two inside leaves of a quaternion. This quaternion was the first in the entire Ms., and its first page held the beginning of the oration. Each page measured 71 inches by 61, and contained two columns of small writing, with 36 lines to each column. No column is preserved intact, but the four interior columns are nearly complete, while the four which stood nearer the outside edges of the leaves have suffered more severely. The fourth page bears the number 5 (= 6) in its upper margin. The writing is a small, neat uncial, slightly uneven in respect of the size of the letters, o in particular being consistently small. Paragraphi have been inserted by the original scribe in the way familiar in early MSS., below the first letters of the line in which a sentence ends; he has also added a certain number of punctuation marks in the text itself, and a few accents and breathings. A few corrections are made, also in the first hand. There is no sign of the Ms. having been touched by any but the original scribe. With regard to the date of the MS, it is impossible to be very positive. The hand

is unlike that of any known vellum Ms., and must be classed rather with those of the papyri. Regarded from this point of view it is plainly of the Roman period, and both in the size and shape of letters and in the general appearance of the writing it bears considerable resemblance to the papyrus of Herodas (Brit. Mus. Pap. cxxxv.). (I may say in passing that, in view of the greater quantity of palaeographical evidence now available for the first three centuries of our era, I should now place the Herodas papyrus in the 1st or 2nd century rather than in the 2nd or 3rd.) No doubt future discoveries will enable us to date literary MSS. of this period with more certainty; meanwhile this Demosthenes MS. may be placed with fair confidence about the 2nd century after Christ. The writing and spelling are careful and the text good, so that it was probably a copy intended for commercial circulation; and it may rank (as some early papyrus MSS. cannot rank) as a link in the tradition of the true text.

Hence its evidence is of some importance as bearing on the fidelity with which the text of Demosthenes (and collaterally of other classical authors) has been handed down; and owing to the mutilated state of the pages a simple collation will not suffice to show its character, since it would leave a doubt as to where its testimony is available and where it is imperfect. It is therefore necessary to print the text in full. I have divided the words and used capital initials for proper names; but all accents, breathings, and punctuation marks are as in the Ms. Dots beneath letters signify that they are only partially preserved.

ρας. 1, col. 1
§ 11 τον υπερ Φιλιππου λεγον[...]
περ ϋμων εφη δεδημηγορη[....]
και διεξιων ήλικα την Ελλαδα πα
σαν ουχι τας ιδιας αδικουσι μονον
πατριδας οι δωροδοκουντες και
χρηματα λαμβανοντες παρα Φι

λιππου επειδη τοινυν ταυτα πολι § 12 τευομενου τουτου τοτε και τουτο το δειγμα εξενηνοχοτος περι αυτου τους περι της ειρηνης πρεσβεις ως Φιλιππον πεμπειν επίσθητε υπο Αριστοδημου και Νεοπτολεμου και Κτησιφωντος και των αλλων των εκειθεν απαγγελλοντων ουδ' οτιουν υγιες. γιγνεται των πρεσβεων τουτων έις και ουτος ουχ ως των αποδωσομενων τα ϋμετερα ουδ' ως των πεπιστευ κοτων τωι Φιλιππωι αλλ' ώς των φυλαξοντων τους αλλους. δια γαρ τους προειρημενους λογους και την προς Φιλιππον απέχθειαν εικοτως ταυτην περι αυτου παν τες ειχετε την δοξαν. [....] § 13 ελθων τοινυν εμοι μετα τ[....] συνεταττε[...]οινηι πρεσ[.....] και οπως του[....]ν κ[......] φυλαξομεν αμ[.....] κρατην πολλα παρ[.....] και μεχρι του δευρο ε[.....] απο της πρωτης πρεσβ[....] $\epsilon\mu\epsilon$ your ω [...] ϕ [..] ρ [.] $\epsilon\nu$ [....] πεπρακως άυτ[.....] χωρις γαρ των αλ[.....]

[της πολε[......]

[....] ουτων[.] μοι προς [.....] έ
[....] ι συνεβησαν βουλο[....] ι
[....]ν [.] υτικα ακουσ[....]λ' ε
[.....] ιν ηκομεν[.....]ε
[.....] υτης της επι[.....]
[.....] ά[.]ν [.....]

cetera desunt.

- col. 4 [....]σθαι συνεβουλευον μηδε
 ταυτα παθειν· μηδ' αναρτωμενους
 ελπισιν εξ ελπιδων και ϋποσχε
 σεσιν εις τουσχατον ελθειν τα
 πραγματα εασαι· και επεισα ταυτα
- § 19 την βουλην επειδη δε ήκεν ή εκ
 πλησια και προς ϋμας εδει λεγειν
 παρελθων Αισχινης ουτοσι πρωτος
 ημων απαντων και προς Διος και
 θεων πειράσθε συνδιαμνημο
 νευειν εαν ταληθη λεγω τα γαρ
 παντα τα πραγματα λυμηναμενα
 ϋμων και διαφθειραντα ολως ταυτ'
 εστιν ηδη του μεν απαγγελλειν
 τι των πεπρεσβευμενων η περι
 των εν τηι βουληι ρηθεντων ει αρα
 ημφεσβητει μη αληθη λεγειν ε
 με μνησθηναι παμπληθες α
 πεσχεν ειπε δε τοιουτους λογους

και τηλικαυτα και τοιαυτα εχοντας

αγαθα ως απαντας υμας λαβων § 20 ωιχετο· εφη γαρ ηκειν πεπεικως Φιλιππον πανθ' οσα συμφερει τηι [.....] και περι των εν Αμφικτυοσι [.....]ρι των αλλων απαντων και [...]ξηλθε λογον μακρον υμιν $[\ldots] \beta \alpha \iota [\ldots] \epsilon \iota \nu \ \upsilon \pi \epsilon \rho \ \Phi \omega$ [.....]πον εφη· και τα [..... προς υμας [.....]ιζετο εκ των εαυτωι [.....] βευμενων δυδιν η τριων [.....]ν ΰ[......]οντας οικοι· και [......]τε[.......]ς ουδ' ενοχλου [.... πολιορκουμε [.....]υτας χωρις της αλ § 21 [.....]κουσεσθαι Θεσπίας eol. 5 (pag. 3) δε και Πλαταίας οικιζομε[.]ας [.]ωι θεώ δε τα χρηματα εισπραττομενα ου παρα Φωκεων αλλα παρα Θηβαιώ των βουλευσαντων την καταληψιν του ϊερου. διδαξαι γαρ αυτος εφηι τον Φιλιππον οτι ουδεν ηττον ησεβη

χρηματ' αυτωι τους Θεβαιους επι § 22 κεκηρυχεναι· ακουειν δε και των Ευβοεων ενιων εφη πεφοβημε

κασιν οι βεβουλευκοτες των ταις χερσι πραξαντων και δια τουτο Plate is Now Pals Sur. 1 vo. 1

νων και τεταραγμένων την προς την πολιν οικειστητα Φιλιππωι> γεγενημένην και λεγεώ οτι ου λεληθατε ημας ω ανδρες πρεσβεις εφ οις πεποίησθε προς Φιλιππον την ειρηνην' ουδ' αγνοουμεν οτι υμεις μεν Αμφιπολιν δεδωκατε Φιλιππωι Φιλιππος δε υμιν ωμολο γησεν Ευβοιαν παραδωσειν ειναι δέ τι και αλλο διωικημενον αυτωι. ου μην πω τουτο γε βουλεσθαι [.....] και γαρ νυν φθονειν τι [.....] των συν πρεσβε[.....] ουτω και παρεδηλο[.....] § 23 ευδοκιμων δε επι[.....] και δοκων ρητω[.....] ανηρ θαυμαστος [.....] σεμνως αναστα[.....] ουκ εφην ειδεναι [.....] τι λεγειν τουτων ών [.....] απηγγειλα και παραστ[.....] ένθεν ο δ' ενθεν ουτ[.....] κρατης. εβοων εξε[.....] λευτωντες εχλευα[.....] εγελατε και ουτε ακ col. 6 ου[.]ν ηβουλεσθε άλλα § 24 πλη[...]υτος απηγγελκει και νη τους θεους εικος τι παθειν εμουγ' ε Journal of Philology. VOL. XXII.

δοκειτε' τις γαρ αν ηνεσχετο τηλι καυτα και τοιαυτα εσεσθαι προσδο κῶν άγαθα: η ταυθ' ως ουκ εσται λε γοντος τινος η κατηγορουντος των πεπραγμενων τουτοις παυτα γαρ ταλλ' οιμαι τοτε δευτερα ην των υποκειμενων προσδοκιῶν και των ελπιδων' οἱ δ' αντιλεγοντες οχλος αλλως και βα[.]κανια κατε φ[....]το' ταυτα δε θαυμασια η[.]ικα και σ[..]φεροντα εδοκ[ει....]χθαι τηι πο[.....]

§ 25 μνη

cetera desunt.

6 27

και ουδενος ελαττονος [.....] τινος
και ουδενος ελαττονος [.....] ινα
την ότ' αδωροκητος ϋπηρχεν
προαιρεσιν αυτου της πολιτειας
αναμνησθεντες ως προβεβλη
μενη και απιστος ην προς τον Φι
λιππον' την μετα ταυτα εξαιφνης
γεγονυιαν πιστιν και φιλιαν σκε
ψησθε' ειτ' ει μεν εκβεβηκεν οσα
απηγγειλε προς ϋμας ουτος και κα
λως εχει τα πεπραγμενα δια την

plate

Es. Turner

col. 8

§ 30 [....] ου γαρ ει φαυλοις χρῆσθε

υμεις εις τα κοινα πολλακις αν

θρωποισι και τα πραγματα εστι
φαυλα ών η πολις αξιουται παρα τοις
αλλοις· ουδε πολλου δει· ειτα Φωκε
[..] απολώλεκε μεν οιμαι Φιλιππος
[.]υνηγωνισαντο δε ουτοι τουτο
δε δη δει σκοπειν και ορᾶν ει όσα
της των Φωκεων σωτηριας επι
την πρεσβειαν ηκεν· ταυτα παντα
απωλεσαν ουτοι και διεφθειραν
έκοντες ουχ ως [...] Φωκεας απω
§ 31 λεσε το καθ άυτον ποθεν δος δε

λεσε το καθ άυτον ποθεν δος δε μοι το προβουλευμα ό προς την εμην απεγγελιαν εψηφισατο η βουλη και την μαρτυριαν την του γραψαντος αυτο τοτε ινα γνωτε οτι εγω μεν ου τοτε σιγησας νυν αφισταμαι των πεπραγμενων αλλ' ευθυς κατηγορουν και προε ωρων τα μελλοντα η βουλη δε

	[] κωλύθεισα ακουειν παρ εμου
	[] τ' επηινησεν τουτους
	[ηειον ηξιωσεν
	[αφ ου γεγονεν
	[φησιν
	[πρεσβεις ουδε
	[]ατον κατεχειρο
	[ης άλλ' ουτοι πεπον
§ 32	[πρωτον μεν
	[]ιαν' ειτα το προβουλευμα
	[]ρτυρια προβευλευμα
	[]παινος ουτε κλησις
	[των πρε
	[]ς βουλης ει δε φησιν

Collated with Blass' text (Teubner Library edition, 1885), the new codex (which, having been acquired from the wellknown Viennese dealer, Herr Graf, will be referred to as G) shows the following variants.

- § 11 ἀδικοῦσι G: ἀδικοῦσιν Β.
- § 12 δείγμα G: δείγμ' B; and similarly throughout.

 ώς Φίλιππον πέμπειν G: πέμπειν ώς Φίλιππον B.

 ἐπίσθητε G: ἐπείσθητε B.

 τούτων εἶς καί, bracketed by B after Vind., is retained by G.

 εἰκότως ταύτην G: ταύτην εἰκότως B.
- § 13 αὐτόν G: ἐαυτόν B. ὧν προειρήκει G probably, with Q marg.: ὧν ὅπερ εἶπον εἰρήκει B. εἶπεν οὖτος G probably: οὖτος εἶπεν B.
- § 14 βραχείς [είπε] G: είπε βραχείς Β.
- § 19 $\dot{\epsilon} \dot{a} \nu \tau \dot{a} \lambda \eta \theta \hat{\eta} G$: $\dot{a} \nu \dot{a} \lambda \eta \theta \hat{\eta} B$. $\dot{a} \lambda \eta \theta \hat{\eta} G$, with SLOY: $\tau \dot{a} \lambda \eta \theta \hat{\eta} B$, after Aristides.

τοιαῦτα G with MSS. and Aristides: τοσαῦτ' Β. ἀγαθά G with MSS.: τἀγαθά Β.

ώς, with τ added above the line, G: ωσθ' B.

§ 20 'Αμφικτύοσι G: 'Αμφικτύοσιν B. εἰπεῖν ὑπὲρ Φω[κέων πρὸς Φίλιπ]πον G: om. ὑπὲρ Φωκέων B. ἐαυτῶι G: αὑτῷ B.

§ 21 παρά, which is bracketed by B, is retained by G, with all MSS.

διδάξαι G: διδάσκειν Β. διὰ τοῦτο G: διὰ ταῦτα Β.

χρήματ' αὐτῶι G: χρήμαθ' ἐαυτῷ Β.

§ 22 Before ὅτι, καὶ λέγειν is written, but has been struck out.

πρὸς Φίλιππον τὴν εἰρήνην G: τὴν εἰρήνην πρὸς Φίλιππον Β.

Φιλίππωι, with ἐκείνωι written above, G: ἐκείνω B. ώμολόγησεν Εὔβοιαν G: Εὔβοιαν ώμολόγηκεν B. εἶναι δέ τι G: εἶναι μέντοι B. τοῦτό γε G: γε om. B.

§ 23 καὶ δοκῶν ῥήτωρ G: καὶ δοκῶν καὶ ῥήτωρ Β. οὕ[τε πιστεύει]ν ἦβούλεσθε ἄλλα πλήν G, with Mss.: οὕτε πιστεύειν ἐβούλεσθε πλήν Β, after Priscian.

§ 24 ἔμοιγ' ἐδοκεῖτε G: ἔμοιγε δοκεῖτε Β. τοιαῦτα G: τοσαῦτ' Β, with MSS.

τἄλλα, which is bracketed by B, is retained by G, with all MSS. except Y.

οί δ' ἀντιλέγοντες G, with MSS.: ὁ δ' ἀντιλέγων B, after Libanius.

καὶ συμφέροντα G with MSS.: καί om. B, after Cobet.

§ 27 οὐδενός G : οὐδέν Β. ὑπῆρχεν G : ὑπῆρχε Β.

§ 30 πολλάκις ἀνθρώποις, bracketed by B, after Sopater, Schol. Plat. Alcib. II. 147 D, etc., is retained by G.

παρὰ τοῖς ἄλλοις, bracketed by B, after the same authorities, is retained by G.

είτα Φωκέας G: είτα καὶ Φωκέας Β.

ἀπολώλεκε G: ἀπολώλεκεν Β. τοῦτο δὲ δή G: τοῦτο δή Β. τῶν Φωκέων G: τῶν om. B.

ήκεν G: ήκε B.

ταῦτα πάντα G: ταῦθ' ἄπαντα B.

ἀπώλεσε τὸ καθ' αὐτόν G: ἀπώλεσεν αν καθ' εαυτόν B.

§ 31 Ινα γνώτε G: Γν' είδηθ' Β.

ἀκούειν παρ' έμοῦ [τάληθη] G: ἀκοῦσαι τάληθη παρ'

ἐμοῦ Β.

ἐπήινησεν G: ἐπήνεσε B.

φησίν G, with S al.: φήσει B.

§ 32 πρώτον μέν G, with MSS. except A: μέν om. B. εἶτα τὸ προβούλευμα, bracketed by B, is retained by G.

Of the 52 divergencies here noted, two (ωστ' in §19 and the cancelled καὶ λέγειν in § 22) are not to be reckoned as real variants. Twelve more (not counting cases of non-elision of final vowels, which have not been enumerated) are mere matters of spelling, mainly the omission or retention of the ν ἐφελκυστικόν, which are of interest solely with reference to the principles of rhythm applied by Blass to the text of Demosthenes. Three (§ 19 ἀγαθά, § 21 παρά, § 31 εἶτα τὸ προβούλευμα) are cases in which G supports the unanimous evidence of the MSS. against arbitrary alterations introduced by Blass in obedience to the same principles of rhythm. Two other variants fall practically under the same category: viz. § 24 οίδ' ἀντιλέγοντες, where Blass' δ δ' ἀντιλέγων has only the support of a passage in Libanius, and the omission of μέν after πρώτον in § 31, which follows on the removal of εἶτα τὸ προβούλευμα. The great age of the present Ms. renders its testimony of some value as to the propriety of the rigid application of the rules against hiatus and the concurrence of three short syllables. In no case does it support alterations which have been made upon these grounds alone.

Of the 33 variants which remain, seven are cases in which the new Ms. agrees with the leading extant Mss., as against readings adopted by Blass, generally from some quotation of the passage in other authors. These are § 12 where $\tau o \dot{\nu} \tau \omega \nu \epsilon l s$ $\kappa a l$ is retained in almost all Mss., but is omitted, according to Blass, in Vind. 1, 7, schol. p. 348, 21; § 19 $a \lambda \eta \theta \dot{\eta}$ G and Mss.,

τάληθη B from Aristides, avoiding a hiatus; § 19 τοιαθτα G and MSS., τοσαῦτα B from § 24 (G has τοιαῦτα in both passages, which will seem to recommend the alteration of the vulgate in § 24 rather than in § 19, especially as τηλικαῦτα καὶ τοιαῦτα is the commoner phrase); § 23 where ἀλλά (MSS.) is omitted by B on the authority of Priscian, but since the present MS. is considerably older than the time of Priscian the balance of authority would appear now to be against his reading; § 26 G supports the retention of kai, which Cobet deletes, and proves that at least the corruption is a very old one; and § 30 πολλάκις ανθρώποις and παρά τοῦς ἄλλοις are omitted by Sopater and the Scholiast on Plato's Alcibiades II., supported by Eustathius, all of them authorities later than the present MS., though their concurrence proves the genuine existence of a variant in the tradition. In eight instances the evidence of the MSS. is divided; in § 13 B, apparently with most MSS., has δν ὅπερ είπον είρήκει, S and Q ώνπερ είπον είρήκει (S corr. προειρήκει), Q marg. ων προειρήκει, the latter being supported by G, without making the reading intrinsically preferable to the vulgate: § 21 G supports the inferior MSS. against S in reading αὐτῶ rather than έαυτῷ; § 22 είναι μέντοι καὶ ἄλλο B, with SLOY, είναι μέντοι τι καὶ ἄλλο other MSS., είναι δέ τι καὶ ἄλλο G. where either reading could be explained as derived from the other through the confusion of δέ and μέν in their contracted forms; § 24 ἔμουγ' ἐδοκεῖτε, the express testimony of G. with several MSS. (but not S) appears preferable in point of sense; § 24 τάλλα is omitted by Y, retained by all other MSS., including G; § 30 the addition of the article before Φωκέων has the support of FQ and other MSS., but not of S; § 31 φησίν S and others unspecified, supported now by G, φήσει B, apparently with some MS. support, as he does not say that all MSS. are against him; § 32 πρώτον μέν G and all Mss. except A, which omits μέν, an omission which is only desirable if εἶτα τὸ προβούλευμα be also cancelled; but for this there is no evidence except the occurrence of the tabooed three short syllables and the fact that the words are not essential and may easily have been added.

There remain eighteen readings in which the new Ms.

stands alone. Five are cases of simple transposition of words, in which the decision as to the right order must generally be left to personal taste. In § 12 the transposition of ως Φίλιππον πέμπειν for πέμπειν ώς Φίλιππον is a matter almost of indifference, while εἰκότως ταύτην seems to be an improvement in emphasis on ταύτην εἰκότως; § 13 εἶπεν οὖτος for οὖτος εἶπεν is as nearly indifferent as can be; § 14 βραχείς είπε appears to be inferior to the vulgate elme Brayeis: finally in § 22 the reading of G, πρὸς Φίλιππον την εἰρήνην, has the disadvantage of increasing the number of consecutive long syllables. The remaining variants cannot be classified in groups, and may be taken in order. In § 19 $\dot{\epsilon}\dot{a}\nu \tau \dot{a}\lambda\eta\theta\hat{\eta}$ and $\dot{a}\nu \dot{a}\lambda\eta\theta\hat{\eta}$ are very evenly balanced; in § 20 ὑπὲρ Φωκέων appears superfluous alongside of κατὰ Θηβαίων, and may possibly be a gloss imported into the text; § 21 διδάξαι is perhaps preferable to διδάσκειν. the reference being to a single definite occasion; διὰ τοῦτο is perhaps preferable to διὰ ταῦτα, as avoiding the collocation of two neuter plurals which have nothing to do with one another; § 22 $\Phi \iota \lambda i \pi \pi \varphi$ is a cumbrous repetition of the proper name, which already occurs twice in immediate proximity, and is no doubt rightly corrected in the Ms. to ἐκείνω, the vulgate reading: ωμολόγησεν can hardly be right, in the face of the perfect δεδώκατε in the parallel clause, and the change of order is injurious to both parallelism and rhythm; and the addition of ye after τοῦτο is harmless but unnecessary. In § 24 τοιαῦτα is supported by the repetition of the phrase in § 19, where G (here unsupported) concurs with the vulgate; § 27 οὐδενός is probably a corruption, and a very natural one; § 30 καί before Φωκέας can well be spared, but on the other hand its insertion is less easily explicable than its omission; δέ is not required with δή after τοῦτο; while τό, if not required with καθ' ἐαυτόν, is yet very possibly right. Finally "να γνώτε for "ν' είδηθ' in § 31 is the one passage in which a word wholly different from the vulgate is found, and here it is difficult to say which reading is to be preferred.

Without, however, trying to decide confidently either for or against the readings of the newly discovered Ms. in all these passages, it is evident that while they will require to be taken into consideration by future editors of the speech, they yet present no variations of a startling character. The Ms. is singularly free from obvious blunders, and if it had been intact it would have been an authority of the highest importance. As it is, the main conclusion which seems to be derivable from the analysis of its readings is that we have here a confirmation of the general soundness of the text preserved to us in the much later MSS. on which we have hitherto depended. In this respect the new MS. agrees with all the better papyrus MSS. of other authors. It is becoming more and more certain that if our Greek classical texts have been much corrupted since they left the hands of their authors, that corruption must have taken place very early, and must have been due rather to the deliberate alteration of editors than to the ignorant blunders of scribes. Whether a theory of such alteration on a large scale is probable, and whether, if probable, modern scholars are in a position to detect its operations with any confidence, are questions which cannot be discussed here, and on which the best authorities will probably continue to differ.

F. G. KENYON.

ON SOME PASSAGES FROM THE POETAE SCENICL

νῦν τ', ώ κράτιστον πᾶσιν Οἰδίπου κάρα, ίκετεύομεν σε πάντες οίδε πρόστροποι άλκήν τιν εύρειν ήμίν, είτε του θεών φήμην ἀκούσας είτ' ἀπ' ἀνδρὸς οἰσθά που. ώς τοίσιν έμπείροισι και τάς ξυμφοράς ζώσας όρω μάλιστα των βουλευμάτων. Oed. Tyr. 40-45.

This passage already has a literature of its own, and I ought to offer an apology for attempting to add to it. But it cannot be said that any one interpretation at present holds the field, and I may therefore be pardoned for suggesting one more possible explanation of the difficulty. As the passage stands, the choice lies between the rendering of Prof. Jebb and that of Prof. Kennedy. Against accepting the latter I consider Prof. Jebb's objections unanswerable, and they are stated with admirable force in his Appendix. But on the other hand I am unable to accept the traditional explanation, which Prof. Jebb defends. τὰς συμφορὰς τῶν βουλευμάτων does not naturally mean 'issues of counsels' even if the words were not separated. as they are, and it is difficult to extract any sense from two as μάλιστα in this context. If we are to find a sense at all costs. then Prof. Jebb's 'most often have effect' is probably as good a translation as can be given, but I venture to believe that it is only because this translation has become more or less traditional that it is accepted at all, and I am pleased to see in the Classical Review for Jan. 1893 one more protest against accepting as satisfactory any interpretation that has hitherto been given.

The emendation "goods there proposed by Mr Herbert Richards I cannot accept, though I believe it gives the sense we want. But what reason can be assigned for the change of hogous to ζώσας? I propose to read ούσας for ζώσας, and should translate as follows; "for I see that among men of experience even calamities are most of all dependent upon counsels." This use of eim with a genitive following is a favourite construction of Sophocles, cf. Oed. Tyr. 917, Philoctetes 386 πόλις γάρ ἐστι πᾶσα τῶν ἡγουμένων where Prof. Jebb translates "For an army, like a city, hangs wholly on its leaders." If that translation is applied to the present passage, it will exactly give what I believe to be the right sense. And now, lastly, if Sophocles wrote ούσας, why was the alteration to ζώσας made? Is it not possible that ζώσας was simply a gloss on οὔσας, added by some copyist who did not understand the passage, but who was aware that ovoas could be used in the sense of twoas? If this is so. it is probable that he was the first to give to the passage what has now become the traditional interpretation, and he ensured the acceptance of his view by substituting ζώσας, which can only be taken in one sense, for ovoas which admits of two.

σστις ποθ' ύμῶν Λάϊον τὸν Λαβδάκου κάτοιδεν ἀνδρὸς ἐκ τίνος διώλετο, τοῦτον κελεύω πάντα σημαίνειν ἐμοί· κεὶ μὲν φοβεῖται, τοὖπίκλημ' ὑπεξελῶν αὐτὸς καθ' αὐτοῦ· πείσεται γὰρ ἄλλο μὲν ἀστεργὲς οὐδέν, γῆς δ' ἄπεισιν ἀβλαβής. 224—229.

Prof. Jebb reads ὑπεξελεῖν αὐτὸν and translates "I bid him to declare all to me. And if he is afraid, I tell him to remove the danger of the charge from his path by denouncing himself." If any alteration is necessary, this is probably the best, but it seems to me that the passage may be fairly construed as it stands if l. 226 is taken differently. I should translate "if anyone knows by whom Laius was slain, I bid every one to denounce this man to me. And if he (i.e. the guilty man) is afraid, having removed from his path the charge (i.e. the being

charged by others) let him denounce himself, for he shall suffer nothing else" etc.

πάντα in l. 226 is everyone who knows the guilty man. l. 227 supposes the guilty man to be afraid of being denounced, and invites him to do away with the chance of being accused by others, by accusing himself. With most editors I understand σημαινέτω after αὐτὸς καθ αὐτοῦ.

πάντες γὰρ οὐ φρονεῖτ'. ἐγὼ δ' οὐ μή ποτε τἄμ', ὡς ἃν εἴπω μὴ τὰ σ', ἐκφήνω κακά. 328, 329.

Probably no passage in the play except 44-45 has been discussed so much as this, but here too it cannot be said even now that any one interpretation has gained universal assent. Prof. Jebb punctuates as above, and translates "I will never reveal my (not to call them thy) griefs." Now there may be justification for the grammar of this, and therefore I hesitate to express my dissent, but at present I can find no parallel passage. ώς αν appears to be used for ώς in final clauses only after an imperative or the equivalent to an imperative, and the passage quoted by Prof. Jebb from Ar. Av. 1508 τὸ σκιάδειον ὑπέρεχε ἄνωθεν, ώς αν μή μ' ἴδωσιν οἱ θεοί is an instance of this rule. It does not therefore justify taking ώς αν μη εἴπω in the sense which he gives it in this passage. I feel too myself some difficulty in taking ταμά with κακά, for it does not seem quite natural that Teiresias should refer to his knowledge of the κακά of Oedipus as τὰ ἐμὰ κακά.

Prof. Kennedy takes the passage thus: ἐγὰ δ' οὐ μήποτε εἴπω τἆμὰ (I will never speak my things) ὡς ἆν (εἴπω) however I may call them (whatever they may deserve to be called) μὴ τὰ σ' ἐκφήνω κακά lest I disclose your things as evil. The objection which I feel to this is that ὡς ᾶν εἴπω "however I may call them" does not give us the sense we require. I venture to propose εἰδῶ for εἴπω, and should translate "But mine, however I may know, I will never disclose, lest I disclose thy evils." Knowledge of these troubles—it is only fair to remember—Teiresias has already claimed: almost his first words were ταῦτα γὰρ καλῶς ἐγὰ εἰδῶς διώλεσ'. And if it be fair to press

the invidious sense of $\xi \nu \nu \epsilon \iota \delta \omega_{\hat{\gamma}}$ in 330, we may observe that, though Oedipus allows the first confession of knowledge in 318 to pass unchallenged, when that confession is repeated in 329, he is by this time so angry that he at once assumes that knowledge is equivalent to complicity. It will be seen that I take $\dot{\epsilon} \kappa \phi \dot{\eta} \nu \omega$ twice over, first with $o\dot{\nu} \mu \dot{\eta} \pi o \tau \epsilon \tau \dot{\alpha} \mu$, and then in its own clause. I should suggest that $\epsilon \dot{\iota} \delta \omega$ was altered to $\epsilon \dot{\iota} \tau \omega$ to provide a more suitable verb to govern $\tau \dot{\alpha} \mu \dot{\alpha}$.

άλλ' οὖ τι μὴν ἔγωγε τοῦ λοιποῦ χρόνου ξύνοικος ἔσσομ', ἀλλὰ τῆδε πρὸς πύλη παρεῖσ' ἐμαυτὴν ἄφιλος αὐανῶ βίον.

Soph. El. 818.

Dindorf retains the MSS. reading, which must be wrong, nor are any of the emendations proposed satisfactory, though Hermann's ξύνοικος εἴσειμ', which Prof. Jebb reluctantly accepts, is perhaps the best. I propose ξύνοικος ἐς στόμ' as involving only the insertion of one letter: αὐανῶ βίον is strictly speaking to be taken with both clauses, but it is naturally kept to the end of the sentence to which it chiefly belongs and where its position is most forcible.

οὐ μὴ προσοίσεις χεῖρα, βακχεύσεις δ' ἰών, μηδ' ἐξομόρξει μωρίαν τὴν σὴν ἐμοί. Eur. Bacch. 243.

A prohibition, says Goodwin, begun by $o\vec{v}$ $\mu\hat{\eta}$ with the future may be continued by $\mu\eta\delta\hat{e}$ with another future form, and he quotes this passage adding "here $\mu\eta\delta\hat{e}$ continues the original prohibition as if there had been no interruption." But it is just this very interruption which seems to me so very abnormal. I do not see how Euripides can have written "Don't do this, but go and do that, and don't do this other thing." The positive command between two prohibitions seems impossible. I should read $i\delta\hat{\omega}\nu$ for δ $i\hat{\omega}\nu$, a change which only involves the transposition of two letters, and I should take $\beta\alpha\kappa\chi\epsilon\hat{\nu}\sigma\epsilon\iota\varsigma$ as the plural of $\beta\hat{\alpha}\kappa\chi\epsilon\nu\sigma\iota\varsigma$. The sense will then be "Do not bring your hand near me, you that have looked on Bacchic rites, nor

wipe off your folly on me." There is no reason why βάκχευσις should not be used in the plural; ὕβρεις occurs once in this very play, and as far as I know nowhere else.

ΠΕ. οὐκ ἄν δυναίμην θῆλυν ἐνδῦναι στολήν. ΔΙ. ἀλλ' αΐμα θήσεις, ξυμβαλών βάκχαις μάχην. ΠΕ. ὀρθώς· μολεῖν χρὴ πρώτον ἐς κατασκοπήν. Βαcchae 836—838.

Line 837 is difficult, and has been emended in various ways: as it stands it does not seem to supply any adequate reason for the $\partial\rho\theta\hat{\omega}$ s of the next line. $\epsilon\hat{\iota}\mu a$ has been proposed as an emendation, but even so the sense is not quite satisfactory. I imagine that the sound of $\epsilon\hat{\iota}\mu a$ and $a\hat{\iota}\mu a$ would be identical, and that Dionysus intends Pentheus to understand him to be speaking of $\epsilon\hat{\iota}\mu a$ while the audience will not fail to see that $a\hat{\iota}\mu a$, bloodshed, will be the result of a conflict with the Bacchants. But Pentheus, supposing him to mean "you will lay aside your woman's robe, after you have fought," answers $\partial\rho\theta\hat{\omega}$ s, and is willing to admit the necessity of first going as a spy.

One passage from Aristophanes may conclude these notes. The difficulty in Aves 337 has been already pointed out in the New Phrynichus. The MSS, there give

ταῦτα μὲν ληρεῖς ἔχων κάρτα· πῶς κλαύσει γὰρ ἢν ἄπαξ γε τὼφθαλμὼ ᾿κκοπῆς;

How are we to explain the presence of $\kappa \acute{a}\rho \tau a$ in a passage which can hardly be a parody from Tragedy, and indeed seems to have no tragic associations whatever? Is it possible that Aristophanes wrote $\chi a \rho \tau \acute{a}$? In that case the meaning will be "What nonsense you are talking! you have reason to be glad: for how can you cry if your eyes are once pecked out?"

HUGH MACNAGHTEN.

NOTE ON THE FOURTH PYTHIAN.

IT has been more than once pointed out how much the last verse of each strophe and antistrophe depends for its striking rhythmical effect upon the short syllables with which it begins: should anyone doubt this, let him take, say, line 177, ἔμολεν εὐαίνητος 'Ορφεύς, and for ἔμολεν substitute ἢλθεν: or in line 246, τέλεσαν ᾶν πλαγαὶ σιδάρου, substitute τεῦξαν for τέλεσαν.

And in this long ode there are three cases, no more (out of 26), where the first two short syllables are represented by one long one: 31 δεῖπν' ἐπαγγέλλοντι πρῶτον¹, 54 Φοῖβος ἀμνάσει θέμισσιν, 108 Αἰόλφ καὶ παισὶ τιμάν. Here the ear suffers, or but for habituation would suffer, as much as in the substitutions suggested above. But has it ever been pointed out that in each of these cases the long syllable is a diphthong: and in each it is possible by merely resolving the diphthong to restore the normal rhythm? This can hardly be accidental. I conceive then we ought to pronounce the lines thus:

δέϊπυ' ἐπαγγέλλουτι πρῶτου Φόϊβος ἀμνάσει θέμισσιυ 'Αϊόλφ καὶ παισὶ τιμάν.

Etymologically indeed, as I am informed, the diphthongs in question cannot be regarded as dissyllabic: but I cannot see that this is any reason why each of the two vowels should not have been sung as a distinct musical note.

¹ Mommsen reads $\delta \epsilon \pi \alpha s$ from his own conjecture, which no one, I believe, has adopted.

R. D. ARCHER-HIND.

SOME NEW PAPYRI FROM APOLLONOPOLIS.

In 1892 the Rev. A. C. Headlam brought from Egypt a number of papyri. These he entrusted to Mr F. Madan, by whose kind permission I have been allowed to work at them. Two of these papyri, bought at Esneh, were both longer and more complete than the rest, though both were considerably mutilated. In one of them two or three lines at the beginning were lost, and of the first nine lines only a few letters were left, while throughout the rest of the document at least one-third on the right hand side had been broken off. But on subsequently visiting the British Museum, I discovered that by a fortunate accident the missing part on the right hand side from line 7 onwards was among the large collection recently acquired by the British Museum, most of which is as yet unpublished. This document, therefore, which I shall call No. 1, is after line 9 nearly perfect. The other papyrus of Mr Headlam, No. 2, which in style closely resembles No. 1, has been broken parallel with the writing, not, as No. 1, at right angles to it, and is therefore nearly perfect so far as it goes, but it has lost a large amount at the beginning, and a few lines at the end. addition to these two papyri I gave a transcription of another papyrus of a very similar character, No. 3, which is in the British Museum. This also is considerably mutilated, having lost about 15 lines at the beginning, as well as about 10 letters at the end of each line. The lacunae in it however can in most cases be filled up from the other two, while it in turn sometimes supplements their deficiencies.

These three documents are all contracts for the sale of house property at Apollonopolis Magna, the modern Edfu, not far from

Thebes. In their general style they may be compared to Nos. 21 and 21bis of the Louvre collection (Notices et Extraits, vol. xviii. 2), and two papyri, also at Paris, published by Professor A. H. Sayce in the Revue des études grecques vol. iii. 131. In No. 1 John the son of Pistoïs and his mother Aurelia Martha agree to sell to Aurelius Victor and his wife Aurelia Heraeis the half of their house for 12 solidi "according to the standard of Apollonopolis." Appended are the autograph signatures of the vendors and five witnesses. In No. 2 the names of the buyers and sellers, as well as the signatures, are lost. The sum to be paid was 42 solidi for a house or part of one, and the pasture land attached to it. In No. 3 Pistoïs, head of the monastery of Abba Cyrus, agrees to sell to Zacharias and some other person, whose name is lost, one-third of a house, bequeathed to the monastery by Tachymia daughter of Sansnotus. The sum paid was one solidus and a fraction, the determination of which is doubtful. At the end are the autograph signatures of the vendor and witnesses. With regard to the dates of the papyri, No. 1 was written in the reign of Heraclius and his son Heraclius Novus Constantinus on Tybi 8th 6th indiction. As the 6th indiction fell twice in Heraclius' reign, this would suit Jan. 3rd either 618 or 633 A.D. But of these two years the earlier is almost certainly the right date. The point at issue turns upon the question, who the Nicetas mentioned in line 20 was. The most famous person of this name was Nicetas son of Gregoras: he was first cousin of the emperor Heraclius, and helped him to overthrow Phocas. Nicephorus (p. 5 B ed. Bekker) relates that on Nicetas' arrival at Byzantium, Heraclius αὐτὸν ώσπερ ἀδελφὸν γνήσιον καὶ ὁμότιμον δέχεται, and made him "Patrician," cf. l. 21 Νικήτα τοῦ πανευφήμου καὶ ὑπερφυεστάτου πατρικίου. Nicephorus does not state when he died, but in 630 (p. 15 B) Heraclius caused the marriage to take place between his eldest son, Heraclius Novus Constantinus, and the daughter of Nicetas, Gregoria, ήν δή καὶ προμνηστευσάμενος ήν περιόντος έτι τοῦ αὐτής πατρός. From this it appears that Nicetas had died before 630, and therefore, if, as is practically certain, he is the person mentioned in line 20, the papyrus was written in 618. There

is just a possibility that the Nicetas in question may have been the son of the above-mentioned, and as he was not made "Patrician" until 630 (Niceph. l. c.), in that case the year 633 would be meant. But in the passage of Nicephorus (15 B), where his name is given as Nicetas, the text is corrupt, and if Petavius' emendation be accepted, he was simply called "the son of Nicetas." Moreover, even granting that his name was Nicetas, he never attained to the prominence of his father, so that we should not expect to find his name coupled with those of Heraclius and Heraclius Novus in an oath (see ll. 19, 20).

In No. 3 the emperors Heraclius and Heraclius Novus Constantinus are mentioned. The papyrus therefore must have been written between 613, when the younger Heraclius was associated with his father in the empire, and 640, by which time the Arabs were in full possession of Egypt.

In No. 2 there is nothing to indicate the date, but the close similarity both in phraseology and handwriting, which exists between this papyrus and the other two, shows that it belongs to the first half of the 7th century.

The handwriting of the body of the documents is in all three cases of a good-sized, remarkably upright, semi-cursive character. The signatures in Nos. 1 and 3 are in all kinds of hands, uncial and cursive, good and bad. One or two of them, which are very rough and uneducated, present some difficulties, especially in the decipherment of proper names.

The texts are printed just as they are, except that the words are correctly separated, and proper names have a capital letter. There are no stops, breathings, or accents, but the diaeresis or a curved line is sometimes placed over ι and ν either at the beginning of a word, or in order to separate vowels, and the apostrophe is twice used as sign of elision in No. 3. Proper names occasionally have a line over them. Square brackets indicate a lacuna, and, where it is not filled up, the number of dots approximately represents the number of letters lost, though the irregularity of the writing, especially at the end of a line, renders this often very doubtful. Dots underneath a letter indicate that the reading is doubtful, unless it is stated to be otherwise, because only a part of the letter is left.

Before proceeding to the transcriptions, I must thank Mr E. Maunde Thompson and Mr Headlam for their permission to publish these papyri, and especially Mr F. G. Kenyon for his very kind help throughout.

No. 1, Brit. Mus. No. 210, Mr Headlam having now presented his part of this papyrus, as well as No. 2, to the British Museum.

[†εν	ονοματι της αγιας και ζωοποιου τριαδος πατρος και υιου
	και αγιου πνευματος]
1.	και μ[
	βασιλειας του]
.2.	γαλην[οτατου ημων δεσποτου Φλς Ηρακλειου
3.	$\dagger \ddot{\mathbf{I}}$ ωανν $[\eta$ ς υιος Πιστωιτος ελαχς αναγνωστης αγιας εκκλη-
	σιας Απολλωνος]
4.	και η τουτ[ου μητηρ Αυρηλια Μαρθα θυγατηρ Σουρουτος εκ μητρος Σοφιας]
5.	ορμωμ[ενοι
6.	Ιωαννη[ς και Μαρθα οι προγεγραμμενοι παρεχοντες υπε]ρ
0.	[αυτων]
7.	L
1.	υπογρ[a φ ϵa] της υπογραφοντα κ[a ι]
8.	μαρτυρ[ας τη
	παρουση βεβαια
9.	και απα[ραβατω πρασει] † Αυρηλιοις Βικτορι
10.	ϋιω Δανι[η]λιου Τανουβε[]ες Σαβινου και
-4.	τη τουτο
11.	συμβιω Ηραειδος εκ πατρος Ζαχαριας εκ μητρος Τερητ
	απο της
12.	αυτης πολεως χαιρ/ ομολογουμεν ημεις οι προγεγραμ-
14.	μενοι
13.	Ιωαννης και Μαρθης η τουτο μητηρ εκοντες και πεπει-
	σμενοι
14.	ανευ παντος δολου και φοβου και βιας και απατης και
-	αναγκης

19-2

- 15. και συ[vaρ]παγης και οια[σ]δη[πο]τε κακονοιας και κακονοιας και κανοηθείας
- και παν[το]ς ελαττωματος και πασ[ης ν]ομιμου περιγραφης
- αμα δε επωμοσαμεθα προς δε της αγιας και ομοουσιου τριαδα
- 18. και νικην και διαμονην των γαληνοτατων και θεοστηρικτων
- 19. ημων δεσποτων Φλ'λ' Ηρακλειου και Ηρακλειου νεου Κωνσταντινου
- 20. των αιωνιων αυγουστων αυτοκρατορων και Νικητα του πανευφημου και
- 21. υπερφυ[εστα]του πατρικίου πεπ[ρα]κεναι σημερον κατα τηνδε την
- 22. ωνιακ[ην] ασφαλειαν ϋμιν τοις προγεγ[ραμ]μενοις Βικτορι και Ηραειδι
- 23. συμβιω και καταγεγραφηκεναι ωνιακω νομω και πληρεστατω παντι
- 24. δεσποτε[ι]ας δικαιω επ αιωνία κατοχη από του νυν επι τον εξης και
- 25. αει απαντα διηνεκη χρονον το ϋπαρχον και διαφερον ημιν
- 26. νοτινον ημισυ μερος απο του απηλιωτικου συμποσιου ανεωγμενην
- 27. επι λι[βος] και το ημισυ του αερος αυ[του α]παν εν τη οικια Ταχτωρε
- 28. διακειμένον εν τω \hat{v} ψωματι της πολέ[ως] επι λαυρας Τσιωθωρ
- 29. και την αναλογιαν ημων απο του πυλωνος και του πεσσου και
- 30. μετα της εισοδου και εξοδου και ανοδου και καθοδου και απο παντων
- 31. των κοινωνιμιαιων τοπων και ομολογουμεν του λοιπου μηδε εν μερος η δικαιον
- 32. υπολειπεσθαι ημιν απο του αυτου συμποσιου και του αερος αυτου και απο παντων
- 33. των κο[ινω]νιμιαιων τοπων ως ειρηται [...]ε[..] ελθον εις ημας απο διαδοχης

- 34. Πιστωϊτος του μακαριτου εμου μεν Ιωαννης [π]ατρος εμου δε Μαρθης ανδρος
- 35. γειτούες δε της αυτής ολής οικίας υότου ρυμή δημοσία απηλιώτου οικία των
- 36. κληρ[ον]ομων τ Κυρου βορρα οικια τ Βενκημ και ρυμη δημοσια λιβος
- 37. ρυμη δημοσία εις ην ανεωκται η θυρα της αυτης οικίας η οι δ αν ωσι
- 38. γειτονές παντη παντοθέν καθώς ημεί[ς οι] αποδομένοι στοματι υπηγορευσαμέν
- τιμης της προς αλληλους συμπεφων[ημεν]ης και συναρεσασης μεταξυ
- 40. ημων αμφοτερων επι βεβαιω και αμεταθετω λογω χρυσου δοκιμου
- 41. νομι $[\sigma\mu]$ ατιου ενος διμοιρου ζυγω Απολλωνος γι/ χρ/ v° α_ν> μονς ηνπερ
- 42. τελειαν τιμην αυτοθι απεσχηκαμεν παρ υμων των ωνου-
- 43. απο χειρος εις χειρας ημων εξ οικου ϋμων αριθμω και πληρηαιω σταθμω
- 44. επ οψεσι [τ]ων εξης υπογραφοντων μαρ[τυρω]ν προς τω υμας τους
- 45. ωνουμενους εντευθεν και επι το διηνεκες κρατειν και κυριευειν
- 46. και δεσποζειν κατα παν δεσποτειας αναφαιρετου δικαιον και οικειν
- 47. και δι[ο]ικειν και οικοδομειν και ανοικοδομειν και εκχωρειν και παραχωρειν
- 48. και μετασχηματίζειν και εκμισθούν και εναλλαττείν και νεμεσθαί και
- 49. πωλειν και χαρισασθαι και τεκνοις μεταδιδοναι και κληρονομοις
- 50. καταλιμπανειν και διαδοχοις και διακ[ατο]χοις και χρασθαι περι αυτων
- 51. τροπω παντι υμιν αρεσκοντι ακωλυτως και ανεμποδιστως
- 52. βεβαι[ο]υν τε και αποσοβησειν την παρουσαν πρασιν δια παντος
- 53. απο παντος του επελευσομενου η αντιποιησομενου τον δε επελευσομενου

- 54. η αντιποιησομένον παραχρημα ημείς οι πεπρακότες εκστησομέν και
- 55. εκδικ[η]σομεν και αποσοβησομεν κ[αι κ]αθαροποιησομεν ταυτην
- 56. την πρασιν ϊδιοις ημων αναλωμασι και κινδυνω κατα τον περι πρασεως
- 57. και βεβαιωσεως νομον ει δε ασθενειμεν περι την εκδικησιν και
- 58. καθαροποιησιν ταυτης της πρασεως ετοιμως εχομεν παρασχειν υμιν
- 59. την εγκειμενην τιμην εν διπλω και ει τ[ι] δ αν φανειητε αναλωσαντες
- 60. εις τε οικοδομην και ανανεωσιν και ετ [ερ]αν επιμελειαν και αυτα
- 61. εν διπλη ποσοτητι μετα και του μηδεν ισχυειν κατα των εμφερομενων
- 62. τη παρουση πρασει αλλ εφ ω αυτην και παν μερος αυτης κυριαν ειναι και βεβαιαν
- 63. καθοτι και εστιν επι το διηνεκες ηνπερ απλην γραφεισαν εξεδομεθα θμιν
- 64. προς ασφαλειαν υμων ατρωτον και απαραβατον απανταχου προφερομενην
- 65. εν δημοσιω αρχειω γεγενημενην και κατα [vo]μους τετελειωμενην και
- 66. εις τα προγεγραμμενα παντα επερωτηθεντες ωμολογησαμεν†
- 67. εν ονοματί της αγίας και ζωοποίου τριάδος πάτρος και υίου και αγίο πνευματός
- 68. Τυβι ογδοη της εκτης ϊνδικτιονος εν Απολλωνος ανω πολε醆
- 69. † Ϊωαννης υΐος Πιστωιτος ελαχ αναγνωστης αγιας εκκλησιας
- 70. Απολλωνος ο προγεγραμμενος εθεμην την παρουσαν πρασιν
- 71. και στοιχει μοι παντα τα εγγραμμ[ε]να ως προκειται†
- 72. †Αυρηλια Μαρθα θυγατηρ Σουρουτος εκ μητρος Σουφιας η προγεγραμμενη
- 73. εθεμην την παρουσαν πρασιν και στοιχει μοι αμα Ιωαννην του εμου υιου

- 74. παντα τα εγγεγραμμενα ως προκειται †Φλς Σαβινος Αρσιλιου αιτηθεις παρ αυτης
- 75. \ddot{v} πεγραψα \dot{v} περ αυτης γραμματα μη ειδυϊης †† Φ λς Αριστοφανης \dot{v} ολ \dot{v} ος του της μακαρ/
- 76. μνημης [. .] θοδωρου μαρτυρω τη παρουση πρασει αιτηθεις παρα των θεμενων†
- 77. †Θεοδοσιος υιος Γεωργιου μαρτυρ τη πα[ρ]ουση πρασει αιτηθεις παρα των θεμεν†
- 78. †Φλς Πααμ απα Διου πρ/.. μαρτυ[ρω] τη παρουση πρασει αιτηθεις παρα των θεμενων
- 79. †Κυριλλος Παπνουθιου ελαχς διακς μαρτυρω τη πρασει κατ αιτησιν των θεμενων†
- 80. †Φλς Αθους υιος Παυλου μαρτυρω τηδε τη πρασει εξ αιτησεως των θεμενων†
- 81. δι εμου Ηρακλειδου εγραφη†

Notes on No. 1.

- 1 and 2. These lines, as the space left in the papyrus between ll. 2 and 3 shows, belong to the introduction. It is doubtful how many lines are lost before 1, but as $\epsilon \nu$ ονοματι $\kappa.\tau.\lambda$. only requires one line (see line 67), it is not necessary to suppose the loss of more than one. και μ [: the usual formula, when expressed in full, continues after $\epsilon \nu$ ονοματι $\kappa.\tau.\lambda$., και της δεσποινης ημων της θεοτοκου και αειπαρθένου Μαριας και παντων των αγιων βασιλείας $\kappa.\tau.\lambda$., but if μ [... be the beginning of the name Μαριας, the order is not the ordinary one.
- 2. We should expect the date to follow the mention of the emperor, as is the rule in law documents of the Byzantine period, see Justinian Novella 47. But in line 68 the date is given: cf. the custom in the first 3 centuries A.D. of putting the date at the end. So perhaps it was not given here. Possibly the younger Heraclius was mentioned, as in line 19.
- 3 and 4. These lines can be restored with tolerable certainty from the signatures at the end of the papyrus.
- 5. Probably ορμωμενοι απο της.....κωμης (or πολεως) νυν δε την οικησιν εχοντες εν Απολλωνος ανω πολει. For this formula see Dr

Wessely's account of the Paris Fayum papyri in Denkschr. d. k. Akad. in Wien, Bd. xxxvii. p. 113.

- 6. $\pi a \rho \epsilon \chi o \nu \tau \epsilon \epsilon \kappa . \tau . \lambda$: a common formula. Cf. Par. pap. No. 21, line 7, and 21^{bis} , line 4; but the continuation of it there does not suit what is left of lines 7 and 8 here.
- απαραβατω. Cf. l. 64. Probably nothing is lost after πρασει, a space being left before the names of the buyers.
- 10. The name of the place where Aurelius Victor lived has probably dropped out, as appears from απο της αυτης πολέως in the next line. τουτο for τουτου, cf. l. 13.
- 11. Hραειδος should be Ηραειδι, see l. 22. The declension of the proper names in these papyri abounds in mistakes.
 - 12. χαιρ/ = χαιρειν.
 - 13. Map $\theta\eta$ s should be Map θ a.
- 17. $\pi\rho$ os δε της αγιας...τριαδα. δε = τε. δ and τ are not infrequently confused in papyri of this date. There is a mixture of two constructions after $\epsilon\pi\omega\mu\sigma\sigma\alpha\mu\epsilon\theta\alpha$ (1) the accusative, (2) $\pi\rho$ os with the genitive.
- 19. $\Phi \lambda' \lambda' = \Phi \lambda \alpha o v \omega v$. Cf. 1, 9 Avpy $\lambda \omega v$ s. The younger Heraclius is not usually mentioned together with his father, but see a fragment at Berlin, quoted by Dr Magirus in Wiener Studien VIII. 97.
- 20. Nicetas. On the importance of this mention of him for deciding the date of the papyrus, see above.
 - 27. αερος seems here to mean the "area."
- 28. Τσιωθωρ. A parallel to such a collocation of consonants at the beginning of a name is Τσεμμινει in Pap. Par. No. 9. (Notices et Extraits XVIII. 2.) It is just possible the second letter is o.
- 29. $ava\lambda o\gamma ia = "share."$ $\pi\epsilon\sigma\sigma ov:$ a structure supporting the arch: see Strabo xvi. 5.
- 33. Perhaps $[\pi] \epsilon [\rho \iota] \epsilon \lambda \theta o \nu$. cf. $v \pi a \rho \chi o \nu \ldots \kappa a \iota \pi \epsilon \rho \iota \epsilon \lambda \theta o \nu$ in the two paper published by Professor Sayce in the Revue des études grecques; or possibly $\epsilon \iota \sigma \epsilon \lambda \theta o \nu$ should be read.
 - 34. In 73 Ιωαννην is used for the genitive.
- 36. τ Kupov.... τ Benkum: τ is found in abbreviated documents for τ ou, and apparently it has that meaning here, though proper names do not elsewhere in these papyri have the article, and this papyrus is remarkably free from abbreviations.
- 41. $\gamma \iota / \kappa.\tau.\lambda. = \gamma \iota (\nu \epsilon \tau a \iota) \chi \rho (\nu \sigma o \upsilon) \nu o (\mu \iota \sigma \mu a) 1\frac{2}{3}. >$: this sign for $\frac{2}{3}$ occurs also in No. 2, line 4. It seems to be new. Dr Wessely (l. c.

No. xxxvIII.) quotes y as a sign for $\frac{2}{3}$ and pap. Brit. Mus. No. 119, line 42, has o' for the same fraction. The two short strokes below the line appear to belong to the a not to the fraction. $\mu o \nu_{\varsigma} = \mu o \nu o \nu$.

- 43. πληρηαιω for πληρει.
- 67. ayıo = ayıov. Cf. No. 3 passim.
- 69. $\epsilon \lambda a \chi = \epsilon \lambda a \chi \iota \sigma \tau o s$. This and the two following lines are written in rough uncials.
- 70. αγιας εκκλησιας Απολλωνος. We should have expected πολεως to be expressed, but the town is spoken of simply as "Apollo." Cf. ζυγω Απολλωνος.
 - 74. $\Phi \lambda_{S} = \Phi \lambda \alpha o vios$. $\pi o \lambda' = \pi o \lambda i \tau \eta s$. $\mu \alpha \kappa \alpha \rho' = \mu \alpha \kappa \alpha \rho i \alpha s$.
 - 76. Perhaps $[\Pi v]\theta o \delta \omega \rho o v$, but the θ is doubtful.
 - 77. θεμεν †. The final -ων is left out for want of space.
- 78. $\pi \rho$, if this be the correct reading, = $\pi \rho \epsilon \sigma \beta \nu \tau \epsilon \rho \sigma s$. The next two letters look like a θ or σ and ρ . The stroke after $\pi \rho$ may be an ι , so that the whole possibly forms a proper name. The faded ink adds to the difficulty.
 - 79. ελαχς διακς = ελαχ(ιστος) διακ(ονος). κατ = κατα.

No. 2.

- 1. [.... $\kappa a\theta \omega \varsigma$ $\eta \mu \epsilon \iota \varsigma$ or $a\pi o\delta o\mu \epsilon v$ or $\sigma]\tau[o]\mu[a]\tau[\iota \ v\pi \eta] \gamma[o]\rho[\epsilon v\sigma a]\mu[\epsilon]v$ $\tau \iota \mu \eta \varsigma$
- 2. της προς αλληλους συμπεφων[ημ]ενης και συναρεσασης μεταξυ
- 3. ημων αμφοτερων επι βεβαιω κα[ι α]μεταθετω λογω χρυσου δοκιμου
- 4. νομισματων τεσσαρων διμοιρου ζυγω Απολλωνος γι/ χρ/ ν° δ,,> μους ηνπερ
- 5. τελειαν τιμην αυτοθι απεσχηκαμεν παρ υμων των ωνουμενων
- 6. απο χειρος εις χειρας ημων εξ οικου υμων αριθμω και σταθμω πληρει και
- 7. βεβαιωσομεν υμιν τηνδε την πρασιν και την νομην παση βεβαιωσει
- 8. δια παντος απο παντος του επελευσομενου η αντιποιησομενου τον δε
- 9. επελευσομενον η αντιποιησομενον παραχρημα ημεις οι πεπρακοτες

- εκστησομεν και εκδικησομεν και αποσοβησομεν και καθεροποιησομεν
- 11. ταυτην την πρασιν ιδιοις ημων αναλωμασι και κινδινικατα τον
- 12. περι πρασεως και βεβαιωσεως νομον προς τω εντειθει και επι το διηνεκες
- τους ωνουμενους κρατειν και κυ[ρ]ιευειν και δεσποζειν κατα παν δεσποτειας
- αναφαιρετου δικαιον και οικείν και οικοδομείν και ανοικοδομς
- και εκχωρειν και παραχωρειν και εκμισθουν και εναλλαττειν και πωλειν και
- χαρισασθαι και τεκνοις μεταδιδοναι και κληρονομοις καταλιμπανειν
- 17. και διαδοχοις και διακατοχοις και παντα απλως ειπειν πραττειν επ αυτου
- 18. οσα νομοι επιτρεπουσι τοις α[υτο]τελεσει δεσποταις κυριως και ανεπικωλυτως
- 19. ει δε ασθενησοιμέν περι την εκδικησιν και καθαροποιησω ταυτης της
- 20. πρασεως ετοιμως εχομεν παρασχειν ϋμιν την εγκειμενην τιμην εν διπλω
- 21. και ει τι δ αν φανειητε αναλωσαντες εις τε οικοδομην και ανανεωσιν
- 22. και αυτα [ε]ν διπλη ποσοτητι μετ[α] και του μηδεν ϊσχυειν κατα των εμφερομ
- 23. τ[η] π[α]ρ[ουση πρασεί] αλλ εφ ω αυτην είναι και παν μερος αυτης κυρίαν
- 24. ειναι και βεβαιαν καθοτι και εστιν επι το διηνεκες ηνπερ απλην
- 25. γραφ[εισα]ν εξεδομεθα ῦμιν πρ[ο]ς ασφαλειαν ϋμων ατρωτον και απαραβατον
- 26. απαντ[αχο]υ προφερομενην κ[αι] εις τα προγεγραμμενα παντα επερωτηθεντες
- 27. ωμολ[ογησα]μεν \dagger δ[. .]αθηκ ϕ [. .] εζητησαμεν την προκτητικην ωνην
- 28. μη συμ[....]μεν προς τ[ο π]αρον ει δε[.....] εν ποτε καιρω η παρ ημων η παρα των

- 29. $ημων [κ]λ[ηρονο]μων εφ ω ημας [.....]ι <math>\ddot{υ}μιν$ η τουτ ακυρον είναι και
- 30. ανισχ[υ]ρου απ[.....]ομενην και επι τουτω ωμολογησαμεν†

Notes on No. 2.

- 1. Cf. No. 1, line 38, from which I have filled up the lacunae here. As far as line 27, No. 2 closely resembles No. 1, though the order of some of the formulae is different.
- 4. $\gamma\iota/\kappa.\tau.\lambda = \gamma\iota(\nu\epsilon\tau\alpha\iota)$ χρ(υσου) νο(μισματα) $4\frac{2}{3}$. Cf. note on No. 1, line 41. $\mu o \nu_{\varsigma} = \mu o \nu o \nu$.
 - 14. ανοικοδομς = ανοικοδομε(ιν).
 - 18. α[υτο]τελεσει. Cf. No. 3, line 33, αυτοτελεσι δεσποταις.
 - 22. εμφερομ = εμφερομε (νων).
- 23. The lacuna is filled up from No. 1, line 62. The first ειναι here is superfluous.
- 27 sqq. Usually the formula εις τα προγεγραμμενα κ.τ.λ. is followed immediately by the signatures. I have been unable to find any parallel to the present passage. The last four lines of this papyrus, which is made up of more than 50 pieces, are very fragmentary, and in some places have been rubbed.

No. 3. Brit. Mus. No. 211.

..... Φλ'λ' Ηρακλειου]

- 1. [κα]ι Ηρακλειο νεου Κωνσταν[τινου των αιωνιων αυγουστων]
- 2. αυτοκρατορων πεπρακεναι ση[μερον σοι τω π]ρ[ογεγραμμενω Ζαχαρια]
- 3. κατα τηνδε την εγγραφον ωνιακ[η]ν ασφαλει[αν και καταγεγραφηκεναι]
- 4. ωνιακω νομω και πληρεστατω παντι δεσποτε[ιας δικαιω επ αιωνια]
- 5. κατοχη απο του νυν επι τον εξης και αε[ι απαντα διηνεκη χρονον]
- 6. το ανηκον και διαφερον του αυτου αγιο μοναστηρι[ου] π[αρα]

- 7. Ταχυμίας της μακαρίας θυγατρος Σαυσυωτού τριτής μερος από της]
- 8. οικίας αυτης της και διακειμένης εν τω υψωματί τη π[ολέως]
- 9. του αγιο σεπτο τοπου αββα Κυρου απο εδαφο αχρι αερος [μετα της εισοδου]
- και εξοδο και ανοδου και καθοδου και παντων των κοινον[ιμιαιων τοπων]
- κατα το αυτο τριτου μερος και ομολογω του λοιπου μηδε ευ [μερος η δικαιου]
- υπολιπεισθαι του αυτο αγιο μοναστηριου δι εμο Πιστωίτος [ελαχς διακς και]
- 13. προεστωτος του αυτου αγιο τοπου και της δωρεαστικής σ[.....]
- 14. παρα της αυτης μακαριας Ταχυμιας εις του αυτου αγιου τ[οπου και τας]
- 15. αυτης προσφορας αναδεδωκα σοι παρ εμου εις μειζονα [......]
- εισι δε γειτονες της αυτης οικιας νοτου κοινος τοιχος μεταξυ αυτης κ[αι....βορρα]
- ωσαυτως κοινος τοιχος απηλιωτου και λιβος ρυμαι δημοσιαι ανεωκται η [θυρα η οι δ αν ωσι]
- γειτονες παντη παντοθεν καθως εγω ο αποδομενος [στοματι υπηγορευσα]
- τιμης της προς αλληλους συμπεφωνημένης και συναρεσασ[ης μεταξυ ημων]
- 20, αμφοτερων επι βεβαιω και αμεταθετω λογω χρυσου νομι[σματιου ενος]
- 21. ζυγω Απολλωνος γι/ χρ/ ν° αγν, μους ηνπερ τελειαν τιμην τ[ου τριτου]
- 22. μερους απο της οικιας Ταχυμίας της μακαρίας αυτοθί απε[σ]χ[ηκα παρα σου]:
- 23. του ωνουμενου απο χειρος εις χειρας μου εξ οικου σ[ου αριθμω και]
- 24. σταθμω πληρει προς τω υμιν τους προγεγραμμενους Ζαχαριαν [και]
- 25. εντευθεν και επι το διηνεκές αυτου του ειρημένο τρι[του μερους απο της]

SOME NEW PAPYRI FROM APOLLONOPOLIS. 281

- 26. οικίας της μακαρίας Ταχυμίας απο εδαφού αχρί αερος και π[αυτων των]
- 27. κοινονιμιαιων τοπον και της εισοδου και εξοδου και ανοδοί ν και καθοδου
- 28. κατα το αυτο τριτον μερος κρατειν και κυριευειν και δεσποζει[ν κατα παν]
- 29. δεσποτείας αναφαίρετου δικαίον και οικείν και διοικείν [και μετασχηματίζειν]
- 30. και οικοδομειν και ανοικοδομειν και εκχωρειν και παραχωρει[ν και εκμισθουν]
- 31. και εναλλαττειν και πωλειν και χαρισασθαι και τεκνοις μεταδι[δοναι και κληρονομοις]
- 32. καταλιμπανειν και διαδοχοις και διακατοις και παντα απλ[ως ειπειν πραττειν]
- 33. επ αυτω οσα νομοι επιτρεπουσι τοις αυτοτελεσι δεσποταις [κυριως και]
- 34. ανεπικωλυτως και βεβαιωσω σοι ταυτην την πρασιν [και αποσοβησω]
- 35. δια παντος απο παντος το επελευσομενου η αντιποιησ[ομενου τον δε]
- 36. επελευσομενον η αντιποιησομενον παραχρημα εγω ο π [επρακως]
- 37. η και παντας τους μετ εμου οικονομησαντων εκστησω [και εκδικησω]
- 38. και αποσοβησω και καθαροποιησω ταυτην την [π]ρ[ασιν ιδιοις μου]
- 39. αναλωμασι και κινδυνω κατα τον περι πρασεως και βεβα[ιωσεως νομον]
- 40. ει δε ασθενησοιμι περι την εκδικησιν και καθαροποιη-[σιν ταυτης της]
- 41. πρασεως ετοιμως εχω παρασχειν σοι την εγκει $[\mu]$ ε $[\nu]$ η $[\nu]$ τιμην εν διπλω]
- 42. και ει τι δ' αν φανειης αναλωσας εις τε φιλοκαλιαν και ε[τεραν επιμελειαν]
- 43. και αυτα εν διπλη ποσοτητι μετα και του μηδεν ισχυειν κατα [των εμφερομενων]
- 44. τη παρουση πρασει αλλ' εφ ω αυτην και παν μερος α[υτ]η[ς] κ[υριαν ειναι και]

- 45. βεβαιαν και ευνομου απανταχο προφερομετών και ο μ[.....]
- 46. εν δημοσιω αρχειω γεγενημενην και κατα νομοις τω λειωμενην]
- 47. και εις τα προγεγραμμενα επερωτηθεις ωμολίσησε Πιστωίς]
- 48. νίος Μηνα ελαχ/ διακ/ και προεστώς του αγιού μως τηριου αββα]
- 49. Κυρου αποπληρουντος το προσωπον του αγιο[υ....
- 50, на втогум ног танта та мумуранняма [ше тромент
- γραψας χειρσι εμε απελυσα † Ηρακλειδη[ς
- 63. Μαρτυριου ελαχ/ πρεσβυτερος μαρτυρω τη παρ[ουσ πρασει ακουσας]
- 54. παρα του θεμενου † Οραμπς Ϊωσηφιου ελαχ/ διακ/ [το αυτου]
- 55. μοναστηριου ακουσας παρα του θεμενου †† Διο[....... μαρτυρω]
- 56. τη παρουση πρασει ακουσας παρα του θ εμενου † Δ_{io} ... [μαρτυρω]
- 57. τη πρασει ακουσας παρ † Φλς Κλ...ος πα[.... μαρτυρω]
- 58. τη παρουση πρασει ακουσας παρα το θεμενο †
- 59. † δι εμου Κυριλλο διακ/ και συναλλαγματογραφι εγενετ[ο] †
- 60. † Φλς Παπνουθις υιος Βικτορος εκ μητρος Σοφια
- 61. σα πρασει παντα τα εγγεγραμμενα ως προ[κειται]

Notes on No. 3.

1. Cf. No. 1, l. 17 sqq. αμα δε επωμοσαμεθα προς δε της αγε και ομοουσιου τριαδα και νικην και διαμονην Φλ΄λ΄ Ηρακλει κ.τ.λ.

- 2. Cf. No. 1, ll. 21 and 22. Zacharias, see l. 24 below. This papyrus corresponds to line 24 onwards of No. 1, and, from line 19 onwards, to No. 2. Hence most of the lacunae can be filled up.
- 6. Perhaps something more has been lost at the end of the line, but it is quite possible that $\pi a \rho a$ was so written as to fill up the space.
- aπo is unnecessary, but it is found when the phrase recurs in line 22.
- 8. Perhaps περι has been lost, or else some phrase like επι λαυρας; cf. No. 1, 1, 28, εν τω υψωματι της πολεως επι λαυρας Τσιωθωρ.
- 9. at the end of a word after o means v. Cf. $\kappa \alpha \tau^- = \kappa \alpha \tau \alpha$ in No. 1, 1. 79.
 - 10. κοινονιμιαιων: the correct spelling is κοινωνιμιαιων.
- 12. A Pistoïs is mentioned in No. 1, 1. 69, etc., where he is said to be the father of John, the "reader" of the church at Apollonopolis. But as in line 34 of that papyrus he is spoken of as dead, and the papyrus was written in 618 near the beginning of Heraclius' reign, it is not likely that he is the person mentioned here.
- 13. Some word expressing "legacy" is required to fill up the lacuna.
 - 15. Some word meaning "advantage" has been lost.
- 16. Possibly $av\lambda\eta_s$ is the word required to fill up: there is only space for a few letters.
- 17. ανεωκται κ.τ.λ.: the construction as it stands is very abrupt: probably εις ην, referring to one of the ρυμαι δημοσιαι, has been accidentally omitted before ανεωκται. Cf. No. 1, 1. 37.
- 21. γ': this is the ordinary sign for 3 obols, which is here transferred to the notation by solidi and κεράτια. It may possibly mean \frac{1}{3} or \frac{1}{2}, but until a parallel instance turns up, the point cannot be decided. Cf. Brit. Mus. No. 27, where F, the symbol for 4 obols, appears to be used for 4 κεράμια, and no. 99, line 21, where the symbol for \frac{1}{4} obol is used for \frac{1}{4} κεράτιον. At the end of the line αυτου or ειρημενου perhaps should be supplied before τριτου.
- 24. This is the only place where more than one buyer is spoken of. Cf. 1. 23 του ωνουμενου, and 1. 34 βεβαιωσω σοι.
 - 27. Read κοινωνιμιαιών τοπών.
 - 32. διακατοις: a slip for διακατοχοις.
- 34. [και αποσοβησω]. Cf. No. 1, l. 52, βεβαιουν τε και αποσοβησειν; but No. 2 in the parallel passage, line 7, has παση βεβαιωσει, which is also possible here.

- 36—7. The meaning is that the vendor pledges not only himse but his successors. But the confusion of cases, παντας τους ... οικονομησαντων, makes the restoration of line 36 very difficult.
- 45. εμμ: only the tail of the third letter is left, and the space would allow the interposition of another letter between it and εμ.
- 49. The phrase αποπληρουντος το προσωπον, which must agree with αββα Κυρου. is remarkable. Apparently it means "representing," the name of the saint following being lost.
- χειρσι εμε must be for χερσι εμαις, as απελυσα is used it transitively. Cf. Brit. Mus. No. 77, etc.
- 53. This line seems to be written in the same handwriting a the previous line; but there is no mention of Heracleides being unable to write, and therefore requiring some one to write for him.
- 56. Διο...: this and the first part of the next line are writted in a very large sprawling hand, in which the letters have hardly and characteristic shape. The proper name might be almost anything.
- 57. $\pi a \rho$: the formula breaks off abruptly, the witness having no doubt used up the space allotted to him. I have been unable to read the name after $\Phi \lambda_{S}$, the ink being faint, and the letters particles by the extraordinary writing of the line above. It is not Khavôios. πa may be the beginning of $\pi a \tau \rho o s$.
- 60—1. σα πρασει: so the papyrus. Unless σα is the termine tion of απελυσα or some such word, which would not suit the construction of line 62, σα must be a mistake for ση, i.e. [τη παρου]σ. In this case two different formulae are mixed up: (1) that of the vendor, which suits παντα τα εγγεγραμμενα ως προκειται, cf. line 50 (2) that of the witnesses, which suits τη παρουση πρασει. There is nothing to show what part Flavius Papnouthis took in the contract nor why his signature was added after that of the scribe in line 50 which ought to close the document.

B. P. GRENFELL

A COLLATION OF FROM TWO TO SIX MSS. OF THE REVELATION OF ST JOHN.

[The following collations are referred to by Dr C. R. Gregory in his *Prolegomena* to Tischendorf's Greek Testament (Vol. III. Pt 2, Leipzig 1890). The author of them, the late Reverend W. H. Simcox, is mentioned on p. 680 in the following terms: 'Mors Simcoxii praematura eo magis nobis lugenda est, quod Apocalypsis codices hoc consilio pro viribus conferebat, ut eorum familias definire posset.' Unfortunately no notes have been found of Mr Simcox's attempts at the genealogical classification of the Mss.: but New Testament scholars will welcome the publication of the collations themselves. References have been inserted to Dr Gregory's *Prolegomena*, where some account of the Mss. will be found; but with this exception the collation is printed as nearly as possible in the form in which the author left it. Edd.]

- Cod. 68 [= Greg. 68; p. 680] Vaticanus 1904, here called u; collated throughout, i.e. for i. 11—ii. 20, iii. 16—vi. 9, vii. 17—ix. 5, xxi. 18¹—xxii. 11.
 - 72 [= Greg. 72; p. 680] Chisianus R. IV. 8, here called v; collated for i. 1—iii. 17 tolerably completely (but see ii. 20), iii. 18—iv. 11 hastily, and glanced at in v. 1, 9, 10, vi. 1, 3, 5, 7, 11, vii. 5—8, viii. 13, xxii. 14, 21.

¹ I am almost certain that this Ms. does not contain xx. 1 sqq. Scholz's reputation for accuracy would stand higher than it does, if he had never made a worse mistake than to misread xx. 1 for xxi. in transcribing his notes.

73 [= Greg. 73; p. 680] Corsinianus 41. E. 37, here called w; collated throughout (but see ii. 20). Closely akin to 28. 79.

122 [= Greg. 151; p. 684] Chisianus R. v. 33, here called α ; collated in the same places and way as v.

152 [= Greg. 152; p. 685] Vaticanus 370, here called y; collated throughout (but see ii. 20). Closely akin to 1, 12.

154 [= Greg. 154; p. 685] Vaticanus 1190, here called z; collated for i. 1—iv. 6 hastily.

Ι 1 διὰ τοῦ ἀγγέλου] δι' ἀγγέλου (sed superscr. τ) w 2 $\tau \circ \hat{v} \Theta \in \hat{v}$ Om. w pr. m., $a \hat{v} \tau \circ \hat{v} = \tau \circ \hat{v} = \tau \in$ Om. v w x zPost είδε vel είδεν + καὶ ἄτινά είσι καὶ ἄτινα χρη γενέσθαι ν: eadem + μετά ταῦτα (quae re vera verba Andreae videntur esse) 3 + oi ante $\tau \eta \rho o \hat{v} \tau \epsilon s v + \dot{\epsilon} \sigma \tau \iota$ post $\dot{\epsilon} \gamma \gamma \dot{v} \sigma x$ wyz 4 $\tau o \hat{v}$ (ante $\hat{o} \hat{w} \nu$)] $\theta \bar{v} x$, om. v w y z, sed in w suppletum est in margine. y superscriptum habet θῦ προ κ κυ τυ χυ ante ὁ ἐρχ. y, sed a m. recenti est suppletum α ἐστιν Ita z et, ut credo, vy. Sed â tantum x, των w (sed volgatum est in αὐτοῦ] τοῦ θεοῦ w 5 Ἰησοῦ Χριστοῦ] χῦ margine) $- \dot{\epsilon} \kappa w^* x$ — \dot{o} ante $\dot{a} \rho \chi \omega \nu y$, sed prima fortasse manus ເນັນ αγαπήσαντι] αγαπώντι κ λούσαντι] λύσαντι vwy, - καὶ λ[ο]ύσαντι ήμᾶς z (cf. Is. xxxviii. 17) άπο εκ υψυ άμαρτιών ανομιών ν 6 ήμας βασιλείς καὶ ήμασ βασι-+ καὶ ante αὐτῶι y, sed deletum λείαν: z, ημίν βασιλείαν α 7 όψεται] όψονται γ - τῶν αἰώνων wx - αὐτὸν (post ὄψεται) v - ἐπ' αὐτὸν v 8 A...Ω] ἄλφα...ω̄ wxz, $\bar{a}...\bar{\omega}y$. De v non notavi - άρχη καὶ τέλος π ο.Κύριος] κσ ό θο ναγε, κο ό θεὸσ w ... ό ήν. καὶ ὁ ἐρχόμενοσ ὁ παντ. ψ - δ ante παντ. w 9 + δ ante Ίω. w - καὶ ante ἀδελφὸσ xy- ἐν τῆ ante βασιλ. w Ἰησοῦ Χριστοῦ (post ὑπομ.)] ἐν $\chi \vec{\omega}$ $\vec{i}\vec{v}$ \vec{x} $\vec{\tau}\hat{\eta}$ καλουμένη] καὶ έν τῆι \vec{y} — διὰ ante τὴν \vec{w} - Χριστοῦ (in fine versus) w* 10 ἐγενάμην y* μου φωνήν] φωνήν οπίσω μου α 11 - Έγω... ἔσχατος. καί waz: sed - ὁ tantum ante πρώτος et ante ἔσχατος v "O] α υ ταίς ἐκκλ. ταίς ἐν 'Ασία] ταίς ἐπτὰ ἐκκλησίαις υυχυχ είς Θυάτειρα] εν θυατείροις ν, είσ θυατήρασ γ σάρδησ γ* φιλαδελφίαν νων λαοδίκιαν ν u incipit δίκειαν καὶ έ 12 + έκει post ἐπέστρ. α ἐλάλησε ἐλάλησε y, ἐλάλη v, έλάλει υως 13 των έπτα λυχνιων] των λυχνιών ωγ, των έπτὰ λυχνιών των χρυσών α υίω υίον ακ, υίον in υίω mutaπρὸς] ἐν u μαστοῖς] μαζοῖσ wz 14 λευκαί] λευκαί καὶ v, et puncto inter duo verba inserto u ώσεὶ] ώσ u Post $\tilde{\epsilon}\rho\iota o\nu$ punctum habet $v_{i} + \kappa a i$ $\tau \delta$ $\tilde{\epsilon}\nu \delta \nu \mu a$ $a \dot{\nu} \tau o \hat{\nu}$ $x - \dot{\omega} s$ ante φλόξ w 15 πόδάις αὐτοῦ ὅμοιη χαλκῶ λῖβάνω v. Sed ejusmodi errores plerumque non notavi 16 ἔχων] είχεν u, αὐτοῦ χειρί] αὐτοῦ tantum v, χειρί αὐτοῦ uwyz έχων γ - ο ante ήλιος w 17 έπεσα] έπεσον νω προς] έπὶ ν ἐπέθηκε] ἔθηκε α, ἔθηκεν α τὴν δεξιὰν αὐτοῦ χεῖρα] τὴν χείρα αὐτοῦ τὴν δ. z, at τὴν δεξιὰν αὐτοῦ tantum $ux - \mu oi$ uwxyz $18 - \tau \hat{\omega} \nu$ al $\hat{\omega} \nu \omega \nu$ x; in y ea excurrent in marginem - ἀμήν ναγ ἄδου καὶ τοῦ θαν.] θανάτου καὶ τοῦ άδου uzz 19 + οὖν post γράψον uwy γίνεσθαι] γενέσθαι vwz 20 ων] οθς ν, οθσ γ αί έπτα λυχνίαι ας είδες, έπτα] – ας είδες u, -aiv; λυχνίαι $ai \epsilon \pi \tau \dot{a} x$ (non repetito $\epsilon \pi \tau \dot{a}$).

II $1 - \tau \hat{\omega}$ αγγέλ ω 'Εφεσίνης $\dot{\omega}$ εν εφέσ ω $\dot{\omega}$ $\dot{\omega}$ (εν $\epsilon \phi \epsilon$ est in rasura) z: $\epsilon \phi \epsilon \sigma i \omega \nu v + \kappa c$ ante $\delta \kappa \rho \alpha \tau \hat{\omega} \nu u$ + χειρὶ post δεξιᾶ u ἐν μέσω] ἐπὶ v, omittit y, sed ubi debuit esse superscriptum est $\hat{\epsilon}\pi \hat{\iota} \tau \hat{\alpha}$ vel $\tau \hat{\alpha}$ 2 – $\sigma o \nu$ post κόπον wz βαστάξαι νη ἐπειράσω] ἐπείρασασ υμ, ἐπέ (tum in altero versu) ραστασας ν φασκ. είναι ἀποστόλους] λέγοντασ έαυτούς ἀποστόλουσ είναι υνωχυχ αὐτούς] τούς ω 3 έβάστ. καὶ ὑπ. ἔχεις, καὶ] ὑπομονὴν ἔχεισ καὶ ἐβάστασασ υπ, - καὶ post ἔχεισ tantum w; ἐβάπτισασ· (-πτησας v) καὶ ὑπ. έχεις, omisso καὶ, νη, έβάστ. καὶ διὰ τὸ ὄν. μου ὑπ. ἔχεις z κεκοπίακας καὶ οὐ κέκμηκας καὶ κεκοπιακασ (σ in κ mutato) y, καὶ κεκοπίακες ν, καὶ οὐκ ἐκοπίασασ υων 4 'Αλλ'] άλλά έχω] έχων w. Mox idem pro πρώτην scribit αι Ηνι, et similiter ãs in v. 8 5 πόθεν δθεν ν ἐκπέπτ.] πέπτωκας ux, μνημόνευε...[έκ]πέπτωκας omittit w τάχει] ταχύ uvwy, nec certum habeo de xz aliter esse μή (ante μετανοήσης) in y primo omissum erat, sed a pr. ut credo m. insertum 7 οὖς | vοῦν v vικῶντι| vικόντι vw hic et v. 17 - μέσφ x τοῦ παραδείσου] τῶ παραδείσω α, τὧι παραδείσὧι y (8 supersor. a m. altera) + μου post Θεού uzz 8 - καὶ τῷ ἀγγελοι έκκλησίας Σμυρναίων σμυρναίων έκκλησίασ ω, έν σμύρνη έκκλησίασ υχυχ, έσμύρνη έκκλησίασ υ ό ante έσχατος in y videtur post reliqua scripta in versum insertum fuisse ἔζησε πρώτος w (ex commentario in textum irrepsit) 9 - την ante πτωχείαν wy πτωχείαν] πενίαν υ πλούσιος δε] αλλά πλούσιοσ uvwxyz + έκ post βλασφημίαν vx, + σου έκ u. Certum habeo ex in ceteris deesse 'Iouo. elvas éautois έαυτους ίδδαίδο είναι ω 10 α δ ω πάσχειν παθείν ε + δή post ίδου αz βαλείν βαλλείν α, βάλλειν αυγ έξ ύμῶν ὁ διάβ.] ἐξ ὑμῶν ὁ δ. y (notas a pr. m. credo adpositas : sed ό videtur postea esse insertum, ut in v. 8): ὁ διάβολοσ ἐξ ύμων υνας έξετε] έξεται ν, έχεται γ 11 του θαν. του δευτ.] τ8 6' θανάτ w (ubi videlicet spatii curam habet scriba) 13 – τὸ ante ὄνομά u οὖκ (ante ἡρνήσω) in οὖτ' (ut videtur) est correctum a m. altera in y - καὶ ante ἐν ταῖσ ἡμέραισ uvwxyz ἀντείπας x, ἀντείπας per compendium u et, ut videtur, y^* + $\kappa a i$ ante $\delta \mu \alpha \rho \tau \nu \sigma \mu \sigma \nu u$ - δ bis, ante μάρτυς et ante πιστὸς, $v - \mu o v v + \delta \tau \iota \pi \hat{a} \sigma \mu \acute{a} \rho \tau \upsilon \sigma \pi \iota \sigma \tau \grave{o} \sigma$ (profecto ex commentario) $y - \hat{o} \varsigma u \kappa \alpha \tau$. $\acute{o} \Sigma$.] \acute{o} σατανᾶσ κατοικεί υυνωχυχ 14 - 'Αλλ' ἔχω...ἔχεις ἐκεί ε (nempe a κατοικεί ad ἐκεί transiverat oculus) ἀλλά non eliso à habent vx έν τῷ Βαλὰκ] τὸν βαλὰκ wwwz, βαλαὰκ v, ἐν τῷι βαλαάμ τον βαλαακ y βαλείν Bαλειν sine accentu v. βαλλείν (sed uno versu $\beta a \lambda$, altero $\lambda \epsilon \hat{\imath} \nu$) $w + \kappa a \hat{\imath}$ ante $\phi a \gamma \epsilon \hat{\imath} \nu u x$ 15 - τῶν u δ μισῶ] ὁμοίωσ uxz et per compendium w; ὁμοίωσ δ μϊσώ y, ην μισώ v 16 + οὖν post μετανόησον ux (ceteri om.) 17 φαγείν ἀπὸ τοῦ μάννα] τοῦ μάννα φαγείν υ; φαγ. άπὸ τοῦ μ. τοῦ κεκρ. καὶ hic om. x, sed post λαμβάνων addit καὶ δώσω αὐτῶ τοῦ μάννα τοῦ κεκρυμμένου ἔγνω] οἰδεν uvwyz. De x non pro certo cognovi 18 θυατήροις νων, θυατείρη x - αὐτοῦ prius y 19 καὶ τὴν ἀγάπην καὶ την διακ. καὶ την πίστιν] Omnino om. α, καὶ την ἀγάπην καὶ την πίστιν και την διακονίαν αυχε, και την διακονίαν και την αγάπην καὶ τὴν πίστιν v - καὶ ante τὰ ἔσχατα uvwxz, sed v habere credo 20 'Αλλ'] ἀλλὰ ux ὀλίγα] πολλὰ w, om. — uxz, − ὀλίγα ὅτι ἐậς v, − σου ὀλίγα ὅτι ἐậς y ἐậς] ἀφεὶσ uwz, neque aliter credo x + σου post γυναῖκα uwz, nihil addunt vxy ιεζάβελ uwxy, ιεζάβελ vz την λέγουσαν] ή λέγει uwxz In u folium finitur ad éav, et desunt omnia usque ad iii. 16 διδάσκειν και πλανᾶσθαι] και διδάσκει και πλανᾶ τούσ αz, καὶ διδάσκει καὶ πλανά vwy. Hos tres etiam credo τούς habere, ad id non notavi είδ. φαγ.] φαγεῖν είδωλόθυτα wwyz. v volgatum habere credo 21 μετανοήση] -σει z $\vec{\epsilon}$ κ της π . αὐτης, καὶ οὐ μετεν.] καὶ οὐ θέλει (θέλη x) μετανοήσαι έκ τής πορνείας αυτής wxz, - και ου μετενόησεν γ $22 - \dot{\epsilon}\gamma\dot{\omega} \ vwxyz \ a\dot{\upsilon}\tau\dot{\omega}\nu$] $a\dot{\upsilon}\tau\dot{\eta}s \ vxz$ $23 \ \dot{a}\pi\epsilon\kappa\tau\epsilon\nu\dot{\omega} \ w$ $24 + \dot{\epsilon}$ γω ante λέγω x καὶ (ante λοιποῖς)] τοῖς vwxyz θυατήροις νωγ καὶ οίτινες] ὅσοι ω, at οίτινες (sine καὶ) ναγ βαθέα x βαλώ] βάλλω vwxy ὑμᾶς] ἡμᾶς x 25 ἀν ηξω] ανοίξω χ 27 ώς και ν συντρίβεται] συντρίβησε-Tal wx παρά] ἀπὸ w 28 ἀστέραν x, προϊνὸν v.

III $1 + \epsilon \pi \tau \dot{a}$ ante $\pi \nu a \tau a v w x y z - \tau \dot{o} v w x y z \ddot{o} \tau i$ καὶ x ζεῖσ y^* , ἢν v 2 στήριξον] στήριξων y^* , στήρισον wz, τήρησον w τὰ λοιπὰ] τὰ μικρὰ v μέλλει] ἔμελλον wy, ημελες ν, μελεσ κ, έμελλες ζ αποθανείν αποβάλλειν να, αποβaλεῖν z + μου post θῦ waz 3 - καὶ ἤκουσας, καὶτήρει x, at $-\kappa a \hat{i}$ ante τήρει tantum v $-\hat{\epsilon}\pi \hat{i}$ σε primo wy4 "Εχεις ολίγα] 'Αλλ' έχεις ολίγα wxz, 'Αλλ ολίγα έχεις v, καὶ (hoc deletum est) ἔχεις ὀλίγα y -καὶ ante ἐν Σάρδ. waz \hat{a} $\delta \hat{i}$ v $\delta - \hat{o}$ $\nu i \kappa \hat{\omega} \nu y$ $\delta \hat{v}$ $\delta \hat{v}$ όμολογήσω νων 7 φιλαδελφία y, φιλαδελφέιας v (quamvis έν praecesserit) κλείδα] κλείν αz κλείει (prius)] κλείσει ν, κλείων w κλείει (alterum)] κλείων vy, ὁ κλείων w ἀνοίγει] Ita v, ἀνοίγων w. In xz autem totum locum ita legimus: ο ανοίγων καὶ οὐδεὶς κλείσει αὐτήν, εί μή ὁ ανοίγων καὶ οὐδεὶς ανοίξει 8 ηνεωγμένην y καὶ (ante οὐδείς)] ην wxy +οὐ ante μικράν w 9 δίδωμι] δίδωμαί σοι v; est rasura trium fere litterarum inter δί et δωμι in y ίδου (alterum)] καὶ υγ ήξωσι] ήξουσι wy* προσκυνήσουσιν w, y vero -ωσιν ex correctura pro -ουσιν habere hic non tam certum est 10 πυρασμού (et multa ejusmodi) υ της οίκ. ὅλης | την οἰκουμένην όλην ν 11 - Ἰδού ναγ 12 - καὶ έξω... πόλεως τοῦ Θεοῦ

μου α έπ' αὐτὸν] έπ' αὐτῶ υω ή καταβαίνουσα] ή κατε 14 ἐκκλησίας Λαοδικέων] ἐν λαοδικεία ἐκκλ Balver mz σίας ωγ, εν λαοδικείας υ καὶ (ante άληθινός)] ὁ w απαργή w κτίσεως κτήσεωσ γ 15 + 371 ante ou 1 sed erasum est είης] ής vway, είσ y; qui quidem ant ώφελον κ.τ.λ. habet ούτωσ ότι χλιαρόσ εί. και όύτε ζεστόσ. όπ ψυχρόσ: ex confusione, ut videtur, de textus et commentant 16 - ούτως ότι χλιαρός εί και ούτε ζεστός ι. Ι limitibus ut legamus οφελου ψυχρός ής ή ζεστός όθτε ψυχρός Μέλλως ψυχρός ούτε ζεστός] ζεστόσ, ούτε ψυχρός. wxz. D vy vide supra In u folium incipit μέλλω σε αἰμέσαι γεις λέγει υ - ὅτι ante πλούσιος ψ - καί ante οὐδενὸς ούδενος ούδεν γ έιδας vx + δ ante έλεεινδο uxz έμοῦ ux, post χρυσίον ponit z. Huc usque vx integri colls 18 περιβάλη] περιβάλλην v et ut videtur w κά sunt λούριον ἔγχρισον] Ita z et ut credo y: κολύριον ἔγχρισον κολλύριον ίνα έγχρίση υπ, κδλέριον έχρισε (fortasse pro έ 19 ζήλωσον] Ita z, ζήλευε ux - οὖν χρισαι) w 20 In w post μετανόησον e commentario in textum irreps Βαβαὶ τῆς φιλανίας πόση ἀγαθότητι ὁ ἔγχοσ (lege ἔλεγχοι κέκραται καὶ κρούω κρούω (i.e. κρούων) x ἀκούσει + καὶ ante εἰσελεύσ. uzz εἰσελεύσωμαι vy 21 καθήσι et ἐκάθησα w - ἐν τῷ θρόνω μου w.

IV 1 ανεωγμένη ωω - ή ante πρώτη νω λέγουσι Ita z, λέγων ux 2 τοῦ θρόνου] τὸν θρόνον ux 3 - 1 ό καθ. ήν υνωχυζ ιάσπιδι] ιάσπηδι ω, ιασπίδος ν σα δίνω] σαρδίω μυχζ, σαρδίου ν ίρις] ίερεις ω κυκλόθε κύκλωθεν (ultima syllaba compendio scripta) w δμοιο όμιος ν, όμοίως α, όμοία υ σμαραγδίνω] σμαραγδίνου ν, όρα σμαραγδίνων x 4 – Kai ante κυκλ. x κυκλόθεν] Ita κύκλωθεν ν, κύκλω ν θρόνοι] Ιτα νωννζ, θρόνουσ υ εί καὶ τέσσ.] είκοσι τέσσαρες w, κΔ uvwyz - καὶ ante ἐπὶ τοι $\theta \rho. x = -\epsilon i \delta \sigma \nu \ u w x y$; habet z: de v vide infra $-\tau \sigma v s w$ habet z et procul dubio ux είκ. καὶ τέσσ.] κω uwyz: de nihil notavi. είδον τούς...καθημένους omittit v $-\dot{\epsilon}\nu u$ habent $vxz = -\epsilon \sigma \chi o \nu uvw xyz$ 5 - Kai $\epsilon \kappa y^*$ καὶ φωναί] βρονταὶ κᾶὶ φωναὶ y, φωναὶ καὶ βρονταὶ υνωα + αὐτοῦ post θρόνου uvwxz. De z ultra hunc locum nihil cogn tum habeo al Ita vx, à y elou tà eloù y, elou uvx 6 + ώσ ante θάλασσα uwx τέσσαρα ζωα] δ ζωα y, ζωα τέσσαρα w ο όφθαλμῶν] όφθαλμοῖς w - καὶ ante ὅπισθεν v7 τὸ ζ. τὸ πρῶτον] τὸ πρῶτον ζῶον w ἔχον] Ita x, sed ἔχων y - τὸ ante πρόσωπον ux ως ἄνθρ.] ἀνθρώπου ux - ζώον post τέταρτον *u* πετομένω *uvx* 8 + τὰ ante τέσσαρα *uw*, sed non vxy: y habet δ καθ' έαυτὸ] καθεν αὐτῶν έστῶσ u, καθ' εν αὐτῶν wy, καθεν tantum vx εἶχον ἔχον uvx, ἔχων y, έχει w Punctum post κυκλόθεν habent uy γέμοντα] Ita v, $\gamma \dot{\epsilon} \mu o \nu \sigma \iota \nu w x y$ $\delta \phi \theta a \lambda \mu \hat{\omega} \nu \right] \delta \phi \theta a \lambda \mu o \nu \sigma w \text{ et per compendium } v$ λεγοντα] λεγον x, λέγοντες uvy et per compendium w αγιοσ novies u, sexies (per compendium scriptum) $w - \delta \Theta \epsilon \delta s w$ $-\dot{o}$ ante ἐρχόμενοσ y^* ut videtur 9 δώσουσι] δῶςωσι y, δῶσι uvx + τέσσαρα ante ζῶα u 10 εἴκ. καὶ τέσσ.] εἰκοσιτέσσαρεσ uvx, κδ wy - ἐνώπιον τοῦ καθ....τῶν αἰώνων y προσκυνοῦσι] προσκυνήσουσι uvwx βάλλουσι] Ita w et ut credo y, sed βαλούσι uva 11 κύριε κε ὁ θς ήμων vwy, ὁ κύριοσ καὶ ὁ $\theta \overline{\sigma}$ ἡμῶν ὁ ἄγιοσ u et pluribus compendiis xeioi] noav x. Huc usque vx aliquatenus collati sunt.

 $V 1 - \kappa a i$ ante είδον $w = \delta \pi \iota \sigma \theta \epsilon v$] $\delta \pi \iota \sigma \theta \epsilon v$ y, qui punctum habet ante ἔσωθεν, non post ὅπισθεν: ἔξωθεν uvw ζ΄ pro έπτὰ w 2 + έν ante φωνη u έστιν ἄξ.] ἄξιοσ tantum y, \mathring{a} ξιόσ $\mathring{\epsilon}$ στιν uw 3 $\mathring{\epsilon}$ δύνaτο u + \mathring{a} ν ω post οὐρανῶ u οὐδ $\dot{\epsilon}$] οὕτ $\dot{\epsilon}$ ter u $4 - \dot{\epsilon}$ γ $\dot{\omega}$ y πολλ \dot{a}] πολ \dot{v} uw, πολοί $y - \kappa a i a v a y v \hat{\omega} v a \iota u w = 5 - \hat{\omega} v u w$: habet $v \in \delta$ et altero versu δ $\hat{\omega}\nu)$ $\Delta a\beta i\delta$] $\delta \bar{a}\delta$ y, $\delta av t\delta$ u, $\tau o\hat{v}$ $\delta \bar{a}^{\dagger}\delta$ w \dot{a} νοίξαι] \dot{o} \dot{a} νοίγων u $-\lambda \hat{v}$ σαι uwy $-\dot{\epsilon}\pi\tau \dot{a}w$ $6-\kappa a\dot{v}$ ίδου wy: habet u δ pro τεσσάρων y + καὶ έν μεσω τοῦ θρόνου καὶ τῶν τεσσάρων ζώων post ζώων u; sed punctis haec διττογραφία notata est έστηκώς pro -κὸς y* ζ pro έπτὰ bis $y - \kappa a \hat{i}$ ante $\hat{i} \phi \lambda a \sigma \mu o \hat{i} \sigma$ (sic pr. m.) $y = \hat{i} \hat{j} \hat{a} u$ $-\dot{\epsilon}\pi\tau\dot{a}$ tertium y $\tau \circ \hat{v}$ $\Theta \epsilon \circ \hat{v}$ $\pi v \epsilon \hat{v} \mu a \tau a$ $\pi v \dot{a} \tau a$ $\tau \circ \hat{v}$ $\theta \hat{v}$ ψy τὰ ἀπεστ.] ἀποστελλόμενα υ 7 - τὸ βιβλίον υων 8 εἰκοσιτέσσ.] κδ ων ἔπεσαν γ* κιθάρας] κιθάραν ωνν elσιν ai] elσι u 9 άδουσι uwy (-σι bis in fine et in initio versuum y*), quamvis in wy vocalis subsequatur φδην καινην] καινήν ωδήν α τώ Θεώ ήμας Τία ω: ήμασ τώ θεώ α, - τω Θεώ ν 10 ήμας] αὐτούσ ανωχη βασιλεύσομεν] βασιλεύσουσιν υνω, βασιλεύουσιν y, βασιλεύουσιν x 11 + ώς post ήκουσα u κυκλόθεν] κύκλω uy + αὐτοῦ post θρόνου w + καὶ ἡν ὁ ἀριθμὸσ αὐτῶν μυριάδεσ μυριάδων uwy 12 + τὸν ante πλοῦτον u 13 κτῆσμα vel fortasse κτῆμα y^* - τῷ ante οὐρ. w ἐν τῆ γῆ] ἐπὶ τῆσ γῆσ uy, ἐπί γῆς w - ἄ ἐστι w, ὅσα ἐστὶ. u πάντα] καὶ πάντασ w: y volgatum habere credo + καὶ ante ἤκουσα u λέγοντας] λεγόντων u τοῦ θρόνου] τῶ θρόνω u: in y dubitaveris utrum του θρονου an τον θρονον scriptum sit, nisi quod articulus accentum circumflexum habet 14 δ^{-a} pro τέσσαρα y + τὸ ante ἀμήν u (non y) - εἰκοσιτέσσ. uwy ἔπεσον wy - ζῶντι... aἰώνων uwy.

VI 1-μίαν y, duae primae litterae erasae (ita ut nunc 'αν tantum legeris) in $u + \epsilon \pi \tau d$ ante $\sigma \phi \rho a \gamma (\delta \omega \nu) u$ $\delta^{\omega \nu}$ pro τεσσάρων γ ώς φ. βρ. "Ερχου] ώς φωνή βροντής έρχου υ, sed ἔρχου ὡς φωνή βροντής:— w -καὶ βλέπε wy, sed καὶ ίδε uva 2 αὐτῷ (prius)] αὐτὸν uwy 3 τὴν δευτ. σφρ.] την σφραγίδα την δευτέραν μυ - καὶ βλέπε νωκυ 4+ καὶ είδον ante καὶ ἐξῆλθεν u πυρὸσ uwy αὐτῷ (primum)] αὐτο uw ἀπὸ] ἐκ uw, sed omnino omittit y -καὶ ante ίνα w σφάξωσι] σφάξωσιν uy, κατασφάξωσι w 5 ότε ην....ηκουσα ηκουσα ανεωγμένησ τησ γ΄ σφραγίδος w τρίτην σφρ.] σφραγίδα την τρίτην υ, σφράγιδα την τρίτην η τρίτου] γ' w, Γου y - καὶ βλέπε υωγ, ίδε pro βλέπε ux - Καὶ είδον ux: x scribit ἔρχου καὶ ἴδε καὶ ἰδού, et in ἴδε est rasura αὐτώ] 7 δ $^{-}$ pro τετάρτην w -φωνην <math>u δ'^{8} pro τετάρτον wyλέγουσαν] λέγουτος υ - καὶ βλέπε ωυ, ίδε pro βλέπε ωυχ 8 - Καὶ εἶδον u - αὐτοῦ prius y ἀκ. μετ' αὐτοῦ] ἡκολούθει αὐτῶ u αὐτοῖς] αὐτῶ u ἀποκτ. ἐπὶ τὸ τέτ. τῆς γης επί το τέταρτον τησ γησ. αποκτείναι α, έπὶ το τέταρτον μέρος τησ γησ ἀποκτείναι w. y habet idem quod u, nisi quod est una littera erasa post τέταρτον 9 In u folium terminatur in verbis καὶ ὅτε ἤνοιξεν, et desunt reliqua usque ad vii 17 ε' pro πέμπτην w, εην y + των άνων ante των έσφαγμένον y 10 - δ ante dληθινός w, supra versum habet y11 εδόθησαν...λευκαί δόδθη ή εκάστω αὐτών στολή λευκή ω. έδόθη αὐτοῖο ἑκάστω στολὴ λευκὴ y et (nisi quod ἐδώθη αὐτῆς) v, ἐδόθη αὐτοῖς στολὴ λευκὴ x ἀναπαύσωνται] ἀναπαύσονται w πληρώσονται] πληρώσουσι w, πληρώσωσι xy, πλϋρῶσοση ut videtur (= πληρώσωσι) v ἀποκτείνεσθαι] ἀποκτένεσθαι w, ἀποκτάνεσθαι vel -κταίνεσθαι y^* 12 + καὶ ante ὅτε ἤνοιξαι y — ἰδοὺ wy + ὅλη post σελήνη w 13 ἔπεσον w et ex correctura y βάλλει] ἀποβάλλει w — μεγάλου y^* + ὁ ante οὐρ. wy ἀπεχ. ὡς βιβ. είλ.] είλείσετο (vel είλισσόμενο) ὡς βιβλίον y^* είλισσόμενον] ἐιλισσόμενοσ w 15 πλ. καὶ οἱ χιλ.] χιλίαρχοι καὶ οἱ πλούσιοι w δυνατοί] ἰσχυροί w — πᾶς ante ἐλεύθ. w 16 πέσατε w.

VII 1 $\epsilon l\delta o \nu \tau \epsilon \sigma \sigma$.] $l\delta o \nu \delta y + \kappa a l$ ante $\kappa \rho a \tau o \hat{\nu} \nu \tau a s w$ δ" pro τέσσαρας ante ἀνέμους w 2 ἀναβάντα] ἀναβαίνοντα wy σφραγίδα] σφραγίδας y 3 ἄχρις οὖ σφραγ.] άχρι σφραγίσωμεν y, άχρις αν σφραγίσωμεν w 4 τον άρ. τῶν ἀριθμῶν y 5 Post ἰούδα, δώδεκα plene scriptum habent wx: sed postea undecies ιβ' w. Cum ρουβίμ, δώδεκα ponit x, postea ιβ': vy semper δώδεκα. 'Pουβήν] ρουβίμ vel -βίμ wx et ut videtur y, ρουβήμ v 5-8 A γάδ usque ad ίωσηφ novies deest ἐσφραγισμένοι in wy, in v decies deest, a γαδ usque ad βεν., in x legimus post ἰούδα δώδεκα χιλιαδες (ες compendio) ἐσφραγισμέναι, tum deest ἐσφρ. semper usque ad βενϊαμίν. Praeterea desunt Γάδ, 'Ασήρ et Νεφθαλμ sed in margine suppleti sunt $+ \kappa a \hat{i}$ ante $\hat{\epsilon} \kappa \phi$. $\hat{a} \sigma \hat{\eta} \rho$ et ante $\hat{\epsilon} \kappa \phi$. ζa βουλῶν y μαναση simplici σ y 9 - αὐτὸν w έστῶτες έστῶτασ w περιβεβλημένοι] περιβεβλημένουσ w, -νοισ y φοίνικες φοίνικασ ω 10 κράζοντες κράζουσι y, κράζουσι κραυγή καὶ ω καθ. ... ήμων τω θω ήμων τω καθημένω έπὶ τοῦ θρόνου ω, τῶι θῶ ἡμῶν Ν. τῶ καθημένω ἐπὶ τῶ θρόνωι ψ 11 έστήκεσαν] είστήκεισαν y, είστήκησαν w έπεσαν γ $\pi \rho \dot{\sigma} \sigma \omega \pi \sigma \nu$ τὰ $\pi \rho \dot{\sigma} \sigma \omega \pi a w$ $-\dot{\eta}$ ante εὐχαρ. y^* sunt omnia post prius ἀμήν in w 13 στολάς τὰς λευκὰς] λευκάς στολάς, w 14 + μου post κέ wy εἶπέ μοι] εἶπεν wστολάς $a \dot{v} \tau \hat{\omega} \nu$ alterum] $a \dot{v} \tau \hat{\alpha} \varsigma w y$ 15 + καὶ ante διὰ τοῦτο wσκηνώσει κατασκηνώσει w 16 πεινάσωσιν et διλήσωιν y - ἔτι alterum y - ἥλιος οὐδὲ πᾶν καῦμα inter duas paginas w. Hic prope in commentario est ουδέ μη πέση...παν καθμα, sed id in textu non nisi casu omissum videtur. Idem postea bis terve factum est: vid. ad xv. 1, xvi. 7 17 Incipit u verbis one το άρνίον τὸ ἀναμέσον] ἀνὰ μέσον α, ἄνω μέσον ω ποιμανεί] ποιμαίνει α όδηγήσει] όδηγεί α ζώσας] ζωήσ αν

ἀπὸ ἐκ υ.

VIII 1 ζ pro έβδόμην y + καὶ ante έγένετο u 2 + τοῦ θρόνου ante τοῦ θεοῦ w 3 τὸ θυσιαστήριον τοῦ θυσιαστηρίου ων λιβανωτον] λιβατον ω δώση] δώσει ων 5 τὸ] τὸν uy et compendio w αὐτὸ] αὐτὸν uw, αὐτῶν y (qui paullo ante λίβανωτών habet, et έγέμησεν). Nescio an έκ in u erasum sit ἐγένοντο] ἐγένετο u φ. καὶ βρ.] βρονταὶ καὶ φωναὶ u 6 ζ pro $\epsilon \pi \tau \dot{a}$ bis y + oi ante $\epsilon \chi o \nu \tau \epsilon \varsigma w$ έτοίμασαν y; qui plerumque σάλπηγγασ, ἐσάλπησεν et similia scribit 7 - άγγελος α μεμιγμένα] μεμιγμένων (i.e. -μένον) y + ϵν ante α[ματι uw <math>ϵβλήθη] ϵβλήθησαν u + καὶτὸ τρίτον τῆς γῆς κατεκάγη post γῆν w, et (nisi quod κατεκαίει pr. m., -κάη corrector) y. καὶ τὸ τρίτον τῆς γῆς κατεκάη habet etiam u, sed hic κ. τ. τρ. τῶν δένδρων κατ. omittit κατεκάη alterum] $\kappa \acute{a}\eta$ tantum u^* 8 + $\mu \acute{e}\rho o\sigma$ post $\tau \rho \acute{\iota} \tau o\nu$ urasura trium fere litterarum ante τῶν ποταμῶν + τῶν ante δδάτων uwy 11 + δ ante ἄψ. uw γίνεται] Ita ψ: έγένετο uw + τῶν ὑδάτων post τρίτον uwy + τῶν ante ανθρ. uwy 12 ἵνα σκοτισθή] καὶ ἐσκοτίσθη u In u folium terminatur in καὶ ἡ ἡ, sed alibi invenitur in quo continuatur μέρα μη φαίνη] ΐνα μη φαίνη w, οὐκ ἔφαινεν u 13 ἀγγέλου] Ita vwy: ἀετοῦ ux πετομένου uw μεσουρανίσματι y + τρὶσ post μεγάλη w οὐαὶ bis tantum yτοῖς κατοικοῦσιν] τοὺσ κατοικοῦντασ υ

ΙΧ 2 ώς] ώσπερ u μεγάλης] καιομένησ u In y est 2, 3 - καπνοῦ τοῦ φρέατος, καὶ ἐκ rasura inter o et ηλιος τοῦ u^* 4 ἐρρέθη αὐταῖς] ἐρρήθη αὐτοῖσ u — μόνους uw $-\tau o \hat{v} \Theta \epsilon o \hat{v} wy \qquad \tau \hat{\omega}^{N} \mu \epsilon \tau \hat{\omega} \pi \omega \nu \eta$: N in $\tau \hat{\omega} \nu$ omiserat m. pr. - αὐτῶν wy 5 αὐταῖς] αὐτοῖσ y βασανισθῶσι] Ita (nisi quod -σιν) u: βασανισθήσονται y Post μήνας πέντε, ut credo, deficit u: sed non locum satis clare indicavi ὅταν παίση δε όταν πέση ω 6 ούχ εύρήσουσιν ού μη εύρωσιν wy φεύξεται] φεύγει y 7 ώσ ante στέφανοι in y supra versum scriptum est, sed ut credo a pr. m. $8 - \eta \sigma a v w$ 10 $- \hat{\eta} v$ wy $\hat{\eta}$ έξουσία αὐτών] έξουσίαν w 11 έφ' αύ- $\tau \hat{\omega} \nu \mid \hat{\epsilon} \pi' \ a \hat{\upsilon} \tau \hat{\omega} \nu \ uy$ Imperitus quidam in y supra $\tau \hat{\omega} \nu$ (sic) ἄγγελον τῆσ scripsit δαίμονα et alibi ejusdemmodi alia, quae passim exscribere haud placet 'Aβαδδών dββαδών vel $\dot{a}\beta aa\delta\dot{\omega}\nu$, ut in nota ad marginem, $y:\dot{a}\beta\beta\dot{a}\delta\omega\nu$ w $\kappa\dot{a}\dot{\epsilon}\dot{\nu}$ Supra ἀπολλύων superscriptum est φθείρων in ψ 12 $a\pi \hat{\eta} \lambda \theta \epsilon v$] $\pi a \rho \hat{\eta} \lambda \theta \epsilon v$ w $- \check{\epsilon} \tau i y$ 13 $- \tau \epsilon \sigma \sigma \acute{a} \rho \omega v$ w: habet y $+ \kappa \epsilon \kappa \rho a \gamma \acute{o} \tau \sigma \sigma$ post $\kappa \epsilon \rho \acute{a} \tau$. w 14 s' pro $\check{\epsilon} \kappa \tau \varphi$ y*, ut videtur ος είχε] ὁ έχων wy Uterque ante haec interpungit, ita ut scribae "Qui tubam habes" intellexisse videntur δ pro τέσσαρας et -ρες hic et in v. 15 y 15 ήτοιμασμένοι] έτοιμ. y* ut videtur, προητοιμασμένοι w + την ante $\eta\mu\dot{\epsilon}\rho\alpha\nu$ w + $\mu\dot{\epsilon}\rho\sigma\sigma$ post $\tau\rho\dot{\epsilon}\tau\sigma\nu$ w 16 + $\tau\hat{\omega}\nu$ ante στρατ. wy δύο μυρ.] δισμυριάδεσ y - καὶ ante ήκουσα wy. In y vero aliquid scriptum erat quod nunc celat " $H\kappa$: non credo tamen καὶ unquam adfuisse 17 - αὐτῶν post στο-18 $\hat{v}\pi\hat{o}$ $\hat{a}\pi\hat{o}$ \hat{v} $\hat{a}\pi\hat{o}$ \hat{w} \hat{v} \hat{v} \hat{v} post μάτων ψ* τριών w ἀπεκτάνθησαν in y tres ultimas litteras erasas habet, ita ut ἀπεκτάνθη restet. - ἐκ τοῦ...ἐκ πορευομένου y*: id addidere duae manus (ut saepe factum est) altera supra versum, altera in margine - ἐκ ante τοῦ καπνοῦ w: habet autem ante τοῦ θείου τοῦ ἐκπορ.] τῶν ἐκ πορευομένων w (sed ων bis per compendium) 19 ai γàρ...eiσιν] ή γàρ έξουσία τῶν ἵππων, ἐν τῷ στόματι αὐτῶν ἐστι καὶ ἐν ταῖσ ούραῖσ αὐτῶν w: 'Η (hoc in litura) γὰρ ἐξουσία αὐτῶν. ἐν τῶι στόματι αὐτῶν ἐστὶν. γ 20 οὖτε (ante μετεν.)] οὐ w $+\tau \dot{a}$ ante $\epsilon i \delta \omega \lambda a \ wy \ -\tau \dot{a}$ ante $\lambda i \theta i \nu a \ w$ δύνανται ωγ 21 κλεμμάτων] κλιμάτων ω

 $X \ 1 - \mathring{a}\lambda\lambda ov \ w \ i\rho is i i \rho iv \ w \ + a \mathring{v} \tau o \hat{v} \operatorname{post} \kappa \epsilon \varphi a \lambda \hat{\eta} s \ y \ - \kappa a \mathring{v} \tau \hat{o} \pi \rho \acute{o} \sigma \omega \pi ov ... \pi \acute{o} \delta \epsilon s \ a \mathring{v} \tau o \mathring{v} \ y^* \ 2 \beta i \beta \lambda a \rho ...] \beta i \beta \lambda i \delta \acute{a} \rho iov \ w \ \tau \mathring{\eta} v \ \theta \acute{a} \lambda ...] \tau \mathring{\eta} s \ \theta a \lambda \acute{a} \sigma \sigma \eta s \ w \ \tau \mathring{\eta} v \ \gamma \mathring{\eta} v] \tau \mathring{\eta} s \ \gamma \mathring{\eta} s \ wy \ 3 - \mathring{\epsilon} \kappa \rho a \mathring{\xi} \epsilon v ... \kappa a \mathring{v} \delta \epsilon \ y^* \ a \mathring{\epsilon} \stackrel{\dot{\epsilon}}{\epsilon} \pi \tau \grave{a}] \ \overline{\zeta} \ (omisso \ a \mathring{i}) \ y \ 4 \ \mathring{\sigma} \tau \epsilon]$ $\mathring{\delta} \sigma a \ w \ - \tau \mathring{a} s \ \varphi \omega v \mathring{a} s \stackrel{\dot{\epsilon}}{\epsilon} a v \tau \mathring{\omega} v \ wy \ \mathring{\eta} \mu \epsilon \lambda \lambda ov \ y \ - \mu o i \ wy \ \overline{\zeta} \ pro \ \mathring{\epsilon} \pi \tau \mathring{a} \ y \ \mu \mathring{\eta} \ \tau a \mathring{v} \tau a \ \gamma \rho \acute{a} \psi \eta s] \ \mu \epsilon \tau \mathring{a} \tau a \mathring{v} \tau a \ \gamma \rho \acute{a} \varphi \epsilon i \sigma \ y \ et$ $per \ compendia \ w \ 5 + \tau \mathring{\eta} v \ \gamma \mathring{\eta} \nu \kappa a \mathring{\iota} \tau \mathring{a} \stackrel{\dot{\epsilon}}{\epsilon} \nu \ a \mathring{\iota} \tau \mathring{\eta} \stackrel{\dot{\epsilon}}{\eta} y , \ at \ w \ post \ o \mathring{v} \rho a.$ $habet \ \kappa a \mathring{\iota} \tau \mathring{\eta} v \ \gamma \mathring{\eta} \nu \kappa a \mathring{\iota} \tau \mathring{a} \stackrel{\dot{\epsilon}}{\epsilon} \nu \ a \mathring{v} \tau \mathring{o} \mathring{s} (sequitur \ \kappa a \mathring{\iota} \ \tau \mathring{\eta} \nu \ \theta \acute{a} \lambda.$

κ.τ.λ.) οὐκ ἔσται ἔτι] οὐκέτι ἔσται wy 7 'Αλλ' eliso ἀ wy ζ pro ἑβδ. y μέλλη] μέλλει w ώς] ὁ w εὐηγγέλισε] In y est unius litterae rasura in εὐχηγγέλισε: εὐηγγελίσε σατο w τοῖς ἑαυτ....προφήταις] τοὺς ἑαυτοῦ δούλουσ προφήτασ y ubi τοὺς addiderunt duae manus, quarum una fortasse prima: τοὺς αὐτοῦ δούλους τοὺς προφήτας sine dubio, quamvis multis compendiis, w 8 λαλοῦσα] λαλοῦσαν y λεγουσα] λέγουσαν y βιβλαρ.] βιβλιδάριον w ἀνεωγμένον w + τοῦ ante ἀγγέλου wy 9 βιβλαρείδιον y, βιβλιδάριον w + ἐπὶ ante ἔθνεσι

+ έπὶ ante γλώσσαις ΧΙ 1 λέγων] καὶ ή φωνή λέγουσα w "Εγειραι] ἔγειρε wy 2 ἔσωθεν] ἔξωθεν ω ἔξω] ἔξωθεν ωγ μετρήσης] μετρήσεισ w μβ' pro τεσσ. δύο wy 3 προφητεύσωσιν y* ασ ξ pro χιλ. διακ. έξ. ω περιβεβλημένοι] περιβεβλημένους ω $4 - \epsilon \lambda a i a i κa i y + a i ante δύο λυχ. w + \epsilon π i ante της γης w$ 5 θέλη θέλει ων αὐτοὺς θέλη άδικ.] αὐτοὺς ἀποκτείναι θέλει w: θέλει etiam y, qui ante haec ήτις pro είτις habet a pr. m. 6 βρέχη...προφητ.] ύετὸς βρέχη τὰς ἡμέρασ τῆς $\pi \rho \circ \phi \eta \tau \epsilon i a \sigma \ a \dot{v} \tau \hat{\omega} v \ w \psi \qquad - a \dot{v} \tau \hat{a} \ v \qquad + \dot{\epsilon} v \ ante \ \pi \dot{a} \sigma \eta \ w \psi$ 7 ὅταν] ὅτε ψ* πόλεμον μετ' αὐτῶν] μετ' αὐτῶν πόλεμον w - καὶ ἀποκτενεῖ αὐτοὺς y: sed ἀποκτείνει pro -κτενεῖ w $8 + \epsilon \dot{a} \sigma \epsilon \iota$ post τὰ πτώματα αὐτών $w + \tau \dot{\eta} \varsigma$ ante πόλεως wy+ ἄταφα post μεγάλησ w ἡμῶν] αὐτῶν wy 9 βλέψ.] βλέπουσιν wy - καὶ ante ημισυ y πτώματα alterum] σώματα wy*, sed prima fortasse manus πτώματα correxit άφήσ.] άφίουσι w, άφίουσιν y μνήματα] μνημ wy 10 έπὶ της γης (prius)] την γην w χαρούσιν] χαίρουσιν wy έν ω εὐφρανθ.] εὐφραίνονται ωγ πέμψουσιν] πέμψωσιν y, πέμπουσιν w 11 -τàς y^* ήμ. καὶ ήμιου ημέρασ w - ἐκ τοῦ θῦ y*, καὶ pro ἐκ w ἐπ' αὐτοὺς] εἰσαὐτοὺσ y: sed αὐτοῖσ y*, omisso fortasse εἰς. αὐτοῖς sine dubio w μέγας ἔπεσεν] μέγας ἐπέπεσεν y, ἐπέπεσε μέγας w κουσαν φωνήν μεγάλην] ήκουσα φωνήσ μεγάλησ ωγ λέγουσαν λεγούσησ $wy - \tau \hat{\eta} w$ 13 $\tilde{\omega} \rho a \tilde{\eta} \tilde{\eta} \mu \epsilon \rho a w \epsilon \gamma \epsilon$ νοντο, καὶ] γενόμενοι ω 14 ἀπῆλθεν] παρῆλθεν ω ή ούαὶ ή τρ.] ή τρίτη ούαὶ w 15 εβδοσ pro -ομος w

Έγένοντο...τοῦ Χριστοῦ αὐτοῦ] ἐγένετο ἡ βασιλεία τοῦ Κῦ ἡμῶν Ἰῦ Χῦ w. y volgatum habet nisi quod -ai: sunt autem rasurae trium fortasse litterarum ante et post ἡμῶν βασιλεύσει] βασιλεύσει w 16 κδ΄ pro εἴκ. καὶ τέσσ. wy -oi ante ἐνώπιον y ἔπεσον w et corr. y 17 + ἡμῶν post $θ\overline{\sigma}'$ w -καὶ ὁ ἐρχ. y 18 Bis scriptum est, et in calce unius paginae et in vertice alterius, καὶ ἡλθεν ἡ ὀργή σου καὶ ο καιρὸς τῶν νεκρῶν: et hoc quidem non incuria, sed quia ita cum commentario cohaeret. Confer tamen ad vii. 16 -καὶ ante τοῖς φοβ. wy -καὶ ante διαφθεῖραι w 19 φ. καὶ βρ.] βρονταὶ καὶ φωναὶ w

XII $1 - \dot{\eta} y$ $\dot{v}\pi\dot{o}$ κάτω duobus accentibus w3 Est in y ante ἀστέρων w δώδεκα ιβ' w, δεκαδύο y unius litterae rasura post ἄλλο πυρὸσ simplici ρ wy ζ pro έπτὰ priore y κέρατα δέκα δέκα κέρατα w διαδ. έπτ.] έπτὰ διαδήματα w, διαδίματα (in pr. m.) tantum y $4 - \tau o \hat{v}$ ούρανοῦ γ ἔστηκεν γ*, κατεφάγη w 5 ἄρρενα] ἄρσενα γ $-a\hat{v}\tau\hat{\eta}_{S}w + \pi\rho\hat{o}_{S}$ ante $\tau\hat{c}\nu\theta\rho\hat{o}\nu\rho\nu w$ 6 + ekeî τον post έχει w ἀπὸ] ὑπὸ w ασξ: pro χιλ. διακ. έξ. w 7 In y ante αὐτοῦ prius, tertia manus μετ' inseruit. Et hoc quidem fieri potest ut ita legendum censuerit: sed id rem in dubium vocat, quod hic et alibi (vid. ad ix. 11) haec manus insulsa quaedam superscripsit: cum quibus hic totus locus legeretur ὁ ἀρχαγ. μιχαήλ καὶ οἱ ἄγιοι ἄγγελοι οἱ μετ' αὐτοῦ ἐπολέμησαν κατὰ] πολεμήσαι μετὰ wy: in y autem est rasura ante πολεμ., ubi τοῦ potuit scriptum esse 8 οὔτε] οὐδὲ w. In y est unius vel duarum litterarum rasura post τόποσ αυτ.] αυτών ευρέθη ω - έτι ωγ* 9 o ante apyalog est supra versum in y, sed ut credo a pr. m. σατανᾶσ w, quamvis in commentario sit εἰ δὲ μετὰ τοῦ ἄρθρου κείται ὁ σατανᾶσ κ.τ.λ. In y est διάβολοσ. Καὶ ὁ Cατανᾶσ - μετ' αὐτοῦ ἐβλήθησαν w, - μετ' αὐτοῦ y 10 Ante μεγάλην in y est erasum ἐκ τοῦ λέγουσαν ἐν τῷ οὐρ.] ἐν τῷ ουρανώ λέγουσαν ωυ κατεβλ.] έβλήθη ω αὐτῶν] αὐτοὺς γ et per compendium $w - \eta \mu \hat{\omega} \nu$ ante $\eta \mu \hat{\epsilon} \rho a \sigma w y$ (ante τον λόγον)] μετά w 12 - τοῖς κατοικοῦσι wy [iμας] [ημασ. <math>[iy] [iy] [[iy] [iy] [[iy] [[iy] [[iy] [[iy] [[iy] [[iy] [[[πέτηται] $πέταται w, πέτιται ut videtur <math>y^*$, πέτεται vel

fortasse πέταται y° — εἰς τὴν ἔρημον y, agnoscit autem comm. τρέφηται y° 15 ἔβαλεν] ἔβαλλεν w ὀπίσω ...αὐτοῦ] ἐκ τοῦ στόματοσ αὐτοῦ ὀπίσω τῆσ γυναικόσ wy In y ita conturbatus est foliorum ordo, ut hic inter ποταμὸν et ἴνα legatur xiv. 18—xv. 1 ἐπὶ τοῦ πυρὸσ...διαγωγὴν (quod ibi in commentario est). Et per reliquum librum singula ex quoque quaternione folia prave ordinata sunt: sed nihil deest ταύτην] αὐτὴν w 17 τοῦ Ἰησ. Χρ.] Nil nisi ἰῦ:— wy

ΧΙΙΙ 1 έχου...δέκα] έχου κέρατα δέκα καὶ κεφαλάς έπτὰ ω, ϵχων κέρατα δέκα καὶ κεφαλάς ξ' y 2 -το y* sed addidit prima fortasse manus $\frac{\partial}{\partial \nu} \left[\partial \mu o \iota o \nu \right] - \frac{\partial}{\partial \nu} y$, $\frac{\partial}{\partial \mu} o \iota o \nu$ $\frac{\partial}{\partial \nu} v$ άρκου wy* + δύναμιν ante έξουσίαν w, sed punctis notatum est $3 - \epsilon i \delta o \nu w y + \epsilon \kappa$ ante $\tau \hat{\omega} \nu \kappa \epsilon \phi . w 4 \tau \hat{\sigma} \nu$ δράκοντα] τῷ δράκοντι ων ος ἔδωκεν] ὅτι ἔδωκε (-κεν ψ*) την ων τώ θηρίω το θηρίον ω - καὶ προσεκ. το θηρίον ψ + καὶ ante τίσ wy 5 In y est aliquid erasum ante λαλοῦν βλασφημίας βλάσφημα wy μβ pro τεσσ. δύο w 7 - Kai έδ. αὐτῷ πόλ....αὐτοὺς y: neque ea videtur agnoscere commentarius π όλεμον π οιῆσαι ποιῆσαι πόλεμον w + καὶ λαὸν post φυλήν w 8 αὐτώ] αὐτὸν w τὰ ὀνόματα] τὸ ὄνομα y $\tau \hat{\eta} \beta \hat{\iota} \beta \lambda \phi] \tau \hat{\phi} \beta \hat{\iota} \beta \lambda \hat{\iota} \phi wy + \tau \hat{\sigma} \hat{v} \text{ ante } \hat{\epsilon} \sigma \phi \alpha \gamma \mu. wy$ 10 - $ai\chi\mu$. $\sigma\nu\nu\dot{a}\gamma\epsilon\iota$ w, + $\epsilon\dot{\iota}\sigma$ ante $ai\chi\mu$. prius et mox - $\epsilon\dot{\iota}\varsigma$ αίχμ. ύπάγει η αποκτενεί] αποκτείνει ω αυτόν] αυτήν ω 11 - ώς δράκων w: quod vix casu factum credo (quamvis ea agnoscat commentarius) quia versus non expletus est nisi per :~~:~: 12 τοῦ] αὐτοῦ w κατ. ἐν αὐτῆ] ἐν αὐτῆ κατοι-13 καὶ πῦρ ποιῆ] ἐν πλάνη ποιῆ πῦρ w καταβ. κοῦντεσ ων έκ τοῦ οὐρανοῦ] ἐκ τοῦ οὐρανοῦ καταβαίνειν ω 14 δ] δσ ωγ 15 - ίνα καὶ λαλήση ή εἰκὼν τοῦ θηρίου ω ποιήση] ποιήσει w την είκόνα] τη είκόνι w - ίνα wy 16 δώση] δῶσιν y, δώσωσιν w - αὐτῶν post μετώπων w 17 - καὶ ante ἵνα μήτις w δύνηται] δύναται wy* ό ante $\ddot{\epsilon}\chi\omega\nu$ in y nescio utrum a pr. m. sit necne $-\ddot{\eta}$ ante $\tau\dot{\delta}$ ονομα wy $18 - \tau \partial v$ ante νοῦν $w + \epsilon \sigma \tau v$ ante $\chi \xi \dot{\varsigma} : -wy$ XIV $1 + \tau \delta$ ante $d\rho\nu (\rho\nu w)$ $\delta\sigma\tau\eta\kappa\delta\varsigma$ $\delta\sigma\tau\delta\varsigma w$, $\delta\sigma\tau\omega\sigma w$ έκ. τεσσ. τέσσ.] $\rho \overline{\mu} \delta w$, $\delta \overline{\mu} \delta y$. Idem quoque in v. 3 + τδ ὄνομα αὐτοῦ καὶ post ἔχουσαι wy 2 - ἐκ τοῦ οὐρ...καὶ τος φωνὴν y, at - καὶ τος φ. βρ. μεγ. w + τος ante κιθαρφδών

 $4 - \epsilon i \sigma i \nu$ ante oi $\dot{a} \kappa o \lambda$. \dot{y} όπου] όποι ω λος ψεύδος ωγ είσιν...Θεοῦ] είσι:~:~ tantum w, είσίν. y 6 - άλλον η πετόμενον ω εὐαγγελίσαι] έρχόμενον εὐαγγελίσασθαι w + τοὺσ καθημένουσ ante τοὺς κατοικ. y 7 λέγουτα] λέγων ων τῷ ποιήσαντι] αὐτόν, τὸν ποιήσαντα ω θάλασσαν] την θάλασσαν ω, θαλάσσασ μ 8 + δεύτερος post ἄγγελος wy - ἔπεσε w: y alterum ἔπεσεν erasum habet $-\dot{\eta} \pi \dot{\delta} \lambda \iota \varsigma w \dot{\gamma} = -\ddot{\delta} \tau \iota w + \dot{\eta} \varsigma post a \dot{\upsilon} \tau \dot{\eta} \varsigma w$ ἔθνη] πάντα τὰ ἔθνη y, τὰ ἔθνη πάντα w 9 τρίτος ἄγγελος] άλλοσ άγγελοσ τρίτοσ w, άλλοσ άγγελοσ tantum y τὸ θ . πρ.] προσκυνεῖ τὸ θηρίον wy 10 In y est rasura post $\theta \bar{\nu}$ τῶν ἀγ. ἀγγ.] ἀγγέλων ἀγίων y 11 ἀναβ...αἰώνων] εἰσ αίωνα αίωνος αναβαίνει ω, είσ αίωνα αίωνων αναβαίνει γ τὸ θηρίον] τῶι θηρίον y*, τῶι θηρίω y° **12** *Ωδε (prius)] 'Hδè $\dot{\eta}$ w (sed mox $\dot{\omega}$ δε) + $\dot{\eta}$ ante $\dot{\nu}$ πο μ . y- τοῦ Θεοῦ γ + χριστοῦ post Ἰῦ w 13 ἀπάρτι] . ἀπὸ ἄρτι. (n. b. puncta) αναπαύσωνται] αναπαύσονται y - αὐτών post ἔργα y 14 νεφέλην] κεφαλήν ω καθήμ....υίῷ] καθήμενον ὅμοιον έχων] έχουτα ω της κεφ.] την κεφαλην ω vion w ὀξύ] ὀξύν w 15 ναοῦ] οὐρανοῦ wy μεγ. φ.] φωνῆ μεγάλη ωυ της νεφ.] την νεφέλην ω - τὸ δρ. σου καὶ $\tilde{\eta}\lambda\theta\dot{\epsilon}$ $\sigma\omega$ $\tilde{\eta}\lambda\theta\dot{\epsilon}\nu$ $\sigma\omega$ y, $\tilde{\eta}\lambda\theta\epsilon\nu$ tantum wθέρισον w - τοῦ wy 16 ἐθερίσθη] ἐξηράνθη w Venimus iterum ad locum (cf. ad xii. 15) ubi conturbatus est in y foliorum ordo. Nempe ita legendus est codex: fol. 208, 200, 211, 212, 213, 214, 215, 216, 209, 210, 219, 220, 221, 222, 223, 224, 217, 218, 227, 228, 229, 230, 231, 232, 225, 226, 235, 236, 237, 238, 239, 240, 233, 234, 242, 243, 244, 245, 246, 247, 241, 248, 249, 250. Habet autem fol. 210 notam KH et 218 KO: ceterae ejusmodi notae praescissae sunt 18 βότρυας] βότρυσ w + Tris αμπέλου post βότρ. wy 19 την ante ληνόν] τον y° μεγάλην] τὸν μέγαν y. ν in μέγαν vix legi potest, sed non credo consulto erasum fuisse 20 aπδ...έξα.] $\bar{a}\bar{\chi}$ pro χιλ. έξα. γ, αποςαδίων αχς w

XV 1 'ζ pro $\epsilon \pi \tau \dot{a}$ bis y $\pi \lambda \eta \gamma \dot{a}$ ς $\epsilon \pi \tau \dot{a}$] $\epsilon \pi \tau \dot{a}$ $\pi \lambda \eta \gamma \dot{a}$ ς w $- \dot{\epsilon} \sigma \chi \dot{a} \tau a$ ς... $\tau o \hat{v}$ Θεο \hat{v} (inter duas paginas) w. Cf. ad vii. 16. Duobus versibus paene integris opus esset ut haec adderentur $2 y^c$ bis $\dot{v} a \lambda$. in $\dot{v} \epsilon \lambda$. volt mutare $+ \kappa a \dot{v}$ ante $\dot{\epsilon} \kappa \tau o \hat{v}$ $\dot{a} \rho \iota \theta \mu o \hat{v}$

3 μωϋσέωσ y. Statim + τοῦ wy άγίων] έθνῶν y et per compendium w $4 - \sigma \epsilon wy$ $\delta o \xi \acute{a} \sigma \epsilon \iota wy$ $\tau \dot{a}$ ante $\xi \theta \nu \eta$ in y omissum erat, sed a pr. credo m. supra versum 6 'ζ pro έπτά bis y. Spiritum 5 - ίδοὺ νου scriptum et accentum (quos jam abhinc plerumque adesse notavi, sed non in priore libri parte) non a pr. m. esse credo + οί ante ἔγοντεσ y - καὶ ante λαμπρον wy περί] ἐπὶ w, omnino omittit y $7 - \hat{\epsilon} \nu w y$ ζ pro $\hat{\epsilon} \pi \tau \hat{a}$ bis $y - \tau \hat{o} \hat{v}$ ante $\theta \nu \mu \hat{o} \hat{v} w - \tau \hat{o} \hat{v}$ Θεοῦ inter duas paginas, ut vii. 16, xv. 1. Sed hic fieri certe potuit, ut θυμοῦ τοῦ ζῶντοσ κ.τ.λ. consulto scriptum fuerit 8 ζ pro $\dot{\epsilon}\pi\tau\dot{a}$ priore \dot{y} $-\dot{\epsilon}\pi\tau\dot{a}$ ante $\dot{a}\gamma\gamma\dot{\epsilon}\lambda\omega\nu$ wy. In \dot{y} est supra versum rasura, ubi fieri potest ut \(\zeta \) insertum fuerit: sed nunc superscriptum est tantum ayıoı, ab inepto illo qui in xii. 7 άγιοι et οί πονηροί supra vocem άγγελοι intulit.

XVI 1 in w incipit sine puncto, nedum paragrapho pro $\epsilon \pi \tau \dot{a} y$ - καὶ ante $\epsilon \kappa \chi \dot{\epsilon} a \tau \epsilon$ (ita w) vel - $\epsilon \tau \epsilon$ (y) wy $-\tau \circ \hat{v} \Theta \in \hat{v}$ $\psi = \hat{v} \cdot \hat{v}$ $\psi = 2 + \tilde{u} \cdot \hat{v} \cdot \hat{v}$ $\psi = 2 + \tilde{u} \cdot \hat{v} \cdot \hat{v}$ τούς τη εί. αὐτοῦ πρ.] προσκυνοῦντασ τη εἰκόνι αὐτοῦ: ω, προσκ. $\tau \dot{\eta} \nu \epsilon i \kappa \dot{\phi} \nu a a \dot{\nu} \tau \dot{\sigma} \dot{\nu} = y$ $3 - \dot{\omega} \varsigma w y + \tau \dot{a} post \dot{a} \pi \dot{\epsilon} \theta a \nu \epsilon \nu y$ sed $\hat{\epsilon} \nu \tau \hat{\eta} \theta a \lambda \hat{\alpha} \sigma \sigma \eta$ $\hat{\alpha} \tau \hat{\epsilon} \theta a \nu \epsilon \nu$: pro $\hat{\alpha} \pi$. $\hat{\epsilon} \nu \tau \hat{\eta} \theta$. $w = 4 - \epsilon i s$ ante τὰς πηγὰς w 5 - Κύριε wy - καὶ ante ὁ ὅσιος wy 6 γάρ εἰσι] εἰσίν: \sim tantum wy 7 - ἄλλου ἐκ w, - ἄλλου tantum y 8 δ pro τέταρτος y 9 καθμα μέγα] καύματι μεγάλω w + την ante έξουσίαν y = 10 - πέμπτος <math>yέσκοτωμένη] σκοτισμένη w έμασώντο w $11 - \epsilon \kappa$ ante 12 '50c pro EKTOS Y τῶν ἐλκῶν ψ $-\tau \dot{\rho} \nu$ ante $\epsilon \dot{\nu} \phi \rho$. y - αὐτοῦ y ἀνατο tantum y: et quamquam nota quaedam sit super ήλίου, intelligere nequeas utrum -λης an -λων voluerit 13 + καὶ ἐκ του δρακον⁶⁵ post δράκοντος w πνεύματα] πνα y*, τ^{α} addit y^{α} - $\delta \mu$. βατρ. y: ἀκάθαρτα:— est in fine versus. In commentario Andreae y habet ἐοικότα βατρ. Pro ὅμ. βατρ. habet ώς βάτραχοι ἐκπορευθέντα w 14 δαιμόνων] Ita per compendium w ἐκπορεύεσθαι] Ita w. Credo y etiam his duobus locis cum Stephano consentire -της γης και w $-\kappa a i \tau \eta s$ (ante oikou $\mu \dot{\epsilon} \nu \eta s$) $y + \tau \dot{\delta} \nu$ ante $\pi \dot{\delta} \lambda \dot{\epsilon} \mu o \nu w$ 15 αὐτοῦ] ἐαυτοῦ y βλέπωσι] βλέπουσι wy 16 'Αρ- μ αγεδδών] ἀρμαγεδών: -y, μ αγεδών: -w 17 ζ pro εβδομος y ἀπὸ prius] ἐκ y -τοῦ ναοῦ wy 18 φ. καὶ βρ. καὶ ἀστρ.] ἀστραπαὶ καὶ φωναὶ καὶ βρονταί w, ἀστραπαὶ καὶ βρονταὶ tantum y, quamvis ibi quoque Andreae commentarius eundem habeat ordinem quem w -οἱ ante ἄνθρωποι wy 19 ἔπεσαν wy* ἐμνή- habet w in fine versus, neque additum est -σθη +τοῦ ante δοῦναι w 20 + καὶ post ὅρη w 21 + ἡ ante μεγάλη <math>w ταλαντιαία] ταλαντία <math>w, procul dubio per incuriam ἐπὶ τοὺς] πρὸς (compendio) w + ὅτι μεγάλησ ante ὅτι μεγάλη ἐστὶν <math>w αὐτῆς] αὕτη <math>w.

XVII $1 - i\kappa w$ ζ pro $i\pi a$ bis y $\tau \hat{\omega} \nu \hat{\nu} \delta$. $\tau \hat{\omega} \nu \pi$. ύδάτων πολλών ωγ 2 έκ τοῦ οἴνου...οί κατ. την γην.] οί κατοικοῦντες την γην έκ τοῦ οἴνου της πορνείασ αὐτησ wy $3 \mu \epsilon \mu \omega w \quad exoν exoν y*. Mox ζ pro eπτà idem <math>4 \eta$ (ante περιβεβ.)] ην wy πορφύρα καὶ κοκκίνω, καὶ κεχρ.] πορφύραν καὶ κόκκινον κεχρυσωμένη wy άκαθάρτητος] τὰ ακάθαρτα της w, τὰ ἀκάθαρτα τὰ τησ y 6 - καὶ ἐκ τοῦ αίματος τών w (ita ut stet τών άγίων μαρτύρων) - Ίησοῦ y 7 + καὶ ante τοῦ ἔχοντος wy ζ pro ἐπτὰ y 8 + τὸ ante Θηρίον w, + καὶ τὸ y ἐπὶ τὸ βιβλίον τῆς] ἐν βίβλφ w βλέποντες] βλεποντων w (per compendium) y ő, $\tau\iota$] ὅτι wκαίπερ ἐστίν.] καὶ πάρεστιν y, κ πάρεστι w 9 ὧδε] 'Ο δὲ (non nisi per incuriam, cum 'O δè...σοφίαν totum expleat paragraphum) ὄρη είσιν έπτὰ] έπτὰ (ζ y) ὄρη είσιν wy 9, 10 κάθηται έπ' αὐτῶν. καὶ] κάθηται. καὶ ἐπ' αὐτῷ w 10 Novo paragrapho repetitum est Καὶ βασιλεῖσ ἐπττά εἰσιν in $wy - \kappa a i$ ante $\delta \epsilon i s wy$ 12 y haesitasse videtur utrum ἀλλ' an plene ἀλλά scribenda esset λαμβ. μετά τοῦ θ.] μετά του θηρίου λαμβάνουσιν ω 13 έαυτων] αὐτων ωγ διαδιδώσουσιν] δώσουσιν w, διδόασιν y 14+ έστι post βασιλέων w καὶ (ante ἐκλ.)] ὅτι y ἐκλ. καὶ πιστοί.] πιστοί και έκλεκτοί ω 16 έπί] καί ωμ μισήσουσι] μισούσι ω έρημωμένην ωυ - καὶ γυμνὴν υ κατακαύσ.] καύσουσιν y 17 In y est unius litterae rasura ante $\theta \overline{\sigma}$ - αὐτῶν post βασιλείαν w τελεσ $\theta \hat{\eta}$ τὰ ἑήματα] τελεσθήσονται οί λόγοι ωγ.

XVIII 1 + ἄλλον post εἶδον y 2 - ἐν y ἰσχύῖ, φωνῆ μεγάλη;] ἰσχυρᾶ φωνῆι μεγάληι y, sed ἰσχυρᾶ φωνῆ tantum w - καὶ φυλ. π. ὀρν. ἀκαθ. wy, ita ut καὶ μεμισημένου statim post

prius ἀκαθάρτου veniat 3 τοῦ οἴνου τοῦ θυμοῦ] τοῦ θυμοῦ τοῦ οίνου ωγ πέπωκε] πεπότικε ω στρήνους] στρήνου γ 4 - έξ αὐτῆς ὁ y - καὶ ante ίνα y Ινα μὴ λάβητε ἐκ τῶν πλ. αὐτῆς] ἐκ τῶν πληγῶν αὐτῆσ ἵνα μὴ βλαβήτε ω: - ἐκ τῶν $\pi \lambda$. $a \dot{v} \tau \hat{\eta} \hat{s} y$ 5 $\hat{\eta} \kappa o \lambda o \dot{v} \theta \eta \sigma a v$ $\hat{s} \kappa o \lambda \lambda \dot{\eta} \theta \eta \sigma a v$ w y 6 + $\hat{v} \mu \hat{v} \nu$ post ἐκέρασε (non ἐκέρασεν) w 7 - καὶ πένθος y ὅτι] Δ ιότι w, καὶ y + ὅτι ante κάθημαι w 8+ ὁ παντοκράτωρ post ὁ θσ w κρίνων] κρίνασ y 9 κλαύσονται] κλαύσουσιν w 10 έστηκότες] στήκοντεσ w - έν w 11 κλαίουσι καὶ πενθ. ἐπ' αὐτῆ] κλ. καὶ π. ἐφ' ἑαυτοὺσ. y, κλαύσονται οί ἐν αὐτοῖσ w 12 καὶ (ante μαργ.)] ἡ y πορφύρας] πορφυροῦ wy - σηρικοῦ y 13+καὶ ἄμωμον post κινάμωμον ω θυμιάματα] θυμίαμα γ μύρον] σμύρναν ω $[\pi\pi\omega\nu]$ $[\pi\pi\omega\nu]$ $[\pi\pi\omega\nu]$ $[\pi\pi\omega\nu]$ $[\pi\pi\omega\nu]$ $[\pi\pi\omega\nu]$ $[\pi\pi\omega\nu]$ $[\pi\pi\omega\nu]$ $[\pi\pi\omega\nu]$ Inter vv. 14 et 15 textui inseruntur in w Andreae verba oŭte ψυγάς ἀνών κ.τ.λ. supra έξεις ἀπόλαυσιν. Error aliquatenus rubro notatus est, sed subsequitur sine puncto ante finem versus οί έμποροι κ.τ.λ. 16 - καὶ λέγοντες γ πορφυροῦν] πορφύραν y -καὶ ante κόκκινον w -καὶ ante κεχρ. yέρημώθη wy 17 ὁ ὅμιλος] πλέων w, πόλεων y 17, 18 ἔστησαν, καὶ] ἐστήκασι (- καὶ) w 18 ὁρῶντες βλέποντες wy 18, 19 - Τίς ὁμοία...λέγοντες, w 19 έρη- $\mu \dot{\omega} \theta \eta wy$; praeterea ἐρημώθη ώρα pro ώρα ἡρημ. y 20 + καὶ οί ante ἀπόστολοι w 21 In y est inter λί θον rasura trium litterarum ως] ώσεὶ w 22 σαλπιστών y 23 - καὶ φως λύχνου...ακουσθή έν σοὶ έτι w - σοῦ post έμποροι w φαρμακία γ 24 αίμα] αίματα γ.

ΧΙΧ 1 φωνήν] ώς φωνής ω - μεγάλην ωγ λέγοντος] λεγόντων w, λεγόντον y - καὶ ή τιμή w Κυρίφ τῷ $\Theta \epsilon \hat{\omega}$ $\tau \hat{\omega} \iota \theta \hat{\omega} \iota y$, $\tau \hat{\omega} \theta \hat{v} w$ 2 $\tau \hat{\eta} \nu$ (ante $\pi \acute{o} \rho \nu \eta \nu$) supra versum habet y $3-a\dot{v}\tau\hat{\eta}s$ y $\dot{a}va\beta a\dot{v}\epsilon i$] $\dot{a}v\dot{\epsilon}\beta\eta$ w4 πρεσβ....τέσσαρες κδ πρεσβύτεροι w, sed πρεσβ. οί κδ y. Μοχ δ΄ pro τέσσαρα w 5 τον Θεον] τῶ θῶ wy* - καὶ ante οἱ μικροὶ wy 6 λέγοντας] λεγόντων (compendio) w $\epsilon \beta a \sigma$. Κύριος] $\epsilon \beta a \sigma i \lambda \epsilon v \sigma \epsilon v$ (-κς) y + $\eta \mu \hat{\omega} v$ post $\theta \vec{\varsigma}$ wy7 χαίρωμεν καὶ ἀγαλ. καὶ δώμεν] χαίρομεν καὶ ἀγαλλιώμεν καὶ δώσωμεν w et (nisi quod ἀγαλιῶμεν simplici λ) y* αὐτῶ] αὐτοῦ y - αὐτοῦ y ἐτοίμασεν y 8-καὶ ante $\lambda \alpha \mu$ - προν wy έστι των ωγίων των ωγίων έστί. compendiis w, των άγίων ἐστίν. plene y 9 Μακάριοι οί] μακάριοί είσιν w In y est unius litterae (N ut credo) rasura post $\tau \hat{o} = \tau o \hat{v}$ γάμου wy 10 έπεσα wy προσκυνήσαι καὶ προσεκύνησα w μη in y bis scriptum erat, sed alterum deletum: mox καὶ τῶν quoque bis scriptum sed prius deletum + καὶ ante $\tau \hat{\omega} \nu \hat{\epsilon} \chi \acute{\nu} \tau \omega \nu y - \tau o \hat{v}$ ante 'I $\eta \sigma o \hat{v}$ bis wy 11 - κa λούμενος wy κρίνει] κρινεί w: haesitavit y quem accentum poneret 12 - ώς wy 14 έφ' ἵπποις λευκοῖς] έφιπποι πολλοί w ἐνδεδυμένοι] ἐνδεδυμένοισ y - καὶ ante καθαρου w 15 πατάσση] πατάξη wy αὐτὸς π. αὐτοὺς] αὐτοὺσ ποιμανεῖ αὐτὸς w Post ληνὸν in y est rasura trium fortasse litterarum 16 + αὐτοῦ post iμάτιον y*-τò ante ὄνομα wy 17-ϵνα w ϵκραξϵ] ϵκραζϵ y $-\lambda \dot{\epsilon} \gamma \omega v y$ πετομένοισ w $+ \tau \dot{\varphi}$ ante μεσουρ, w $- \kappa a \dot{v}$ συνάγεσθε y, at συνάχθητε $(-\kappa a i)$ w $\tau \delta$] τὸν w, est rasura post τὸ in y 18 φάγηται w^*y $-\kappa a i$ σάρκας ἰσχ. y- πάντων y + τε post ελευθέρων w 20 μετα τούτου] μετ' αὐτοῦ w — ἐν οἶς ἐπλάν...τῆ εἰκόνι αὐτοῦ w (interduas paginas) ἐβλήθησαν] βληθήσονται y 21 ἐκπορευ.] έξελθούση wy.

ΧΧ 1 κλείδα] κλείν ω 2 - τον όφιν ω έστι διάβ. καὶ Σ.] ἐστιν ὁ διάβολοσ κ ὁ Cατανᾶσ w a pro χίλια y; idem quoque vv. 3, 4, 5, 7 3 ἔκλεισεν αὐτὸν] ἔδησε w, ἔδησεν y $\tau \dot{a} \, \check{\epsilon} \theta \nu \eta \, \check{\epsilon} \tau \iota \,] \, \check{\epsilon} \tau \iota \, \tau \dot{a} \, \check{\epsilon} \theta \nu \eta \, w, - \check{\epsilon} \tau \iota \, y \qquad - \tau \dot{a} \, \text{ante} \, \chi (\lambda \iota a \, (\text{vel } a) \, wy$ 4 ἐκάθησαν y* κρίμα wy τῷ θηρίω] τὸ θηρίον w τὴν εἰκόνα] τῆι εἰκόνι y τὸ μέτωπον] τῶν μετώπων w + τοῦ ante $\chi \vec{v} w - \tau \hat{a} wy$ 5 oi $\delta \hat{\epsilon}$] Kal oi $wy \hat{a} v \hat{\epsilon} \zeta \eta \sigma a v$ $\tilde{\epsilon}\omega s$] $\tilde{\epsilon}\zeta\eta\sigma\alpha\nu$ $\tilde{\alpha}\chi\rho\iota$ wy $\tau\epsilon\lambda\epsilon\sigma\theta\hat{y}$] Ita $y,\tau\epsilon\lambda\epsilon\sigma\theta\hat{\omega}\sigma\iota$ w $6+\kappa\alpha\hat{\iota}$ ante μακάριοσ w 7 ὅταν ὅτε y τελεσθή παντελεσθή w, έτελέσθη y 8+καί ante του Γων w - του ante Μαγώγ wy + καὶ ante συναγ. wy συναγαγείν συναγείν w $9 - a\pi \delta \tau o \hat{v} \Theta \epsilon o \hat{v} w$: y habet $\epsilon \kappa$ ante $\tau o \hat{v} \theta \bar{v}$ et $a\pi \delta$ ante $\tau o \hat{v}$ $0 \hat{v} \hat{v} \hat{v} \hat{v} \hat{v}$ 10 + $\kappa a \hat{i}$ ante $\hat{\epsilon} \beta \lambda \hat{\eta} \theta \eta w + \tau o \hat{v}$ ante $\theta \epsilon \hat{i} o v w$ $+\kappa a i$ ante $\tau \delta$ $\theta \eta \rho i \rho \nu$ w $-\epsilon i \varsigma$ $\tau o \nu \varsigma$ a i $\delta \nu \omega \nu$ ψ 11 αὐτοῦ] αὐτὸν wy - ὁ ante οὐρανὸς w 12 μικροὺς καὶ μεγάλους τους μεγάλουσ καὶ τουσ μικρούσ ων Θεού] θρόνου ω ήνεώχ: καὶ βιβ. ἄλλο ήν.] ήνοίχθησαν καὶ ἄλλο

βιβλίον ἢνοίχθη w: ἀνεώχθησαν· καὶ ἄλλο βιβλίον ἢνοίχθη y 13 τοὺς ἐν αὐτῆ νεκρ.] τοὺς νεκροὺς τοὺσ ἐν αὐτῆ w τοὺς ἐν αὐτοῖς νεκρούς.] τοῖσ ἐν αὐτοῖς νεκροὺσ. y, sed τοὺσ νεκροὺς τοὺς ἐν αὐτοῖσ w 14 – οὖτός...θάνατος y: sed pro ἐστιν ὁ δεύτ. θάν., ὁ θάνατοσ δεύτερόσ ἐστιν ἡ λίμνη τοῦ πυρὸσ w 15 ἐν τῆ βιβ. τῆς ζ. γεγρ.] γεγραμμένοσ ἐν τῆ βίβλω τῆς ζωῆσ ζωῆσ w.

XXI $1 + \kappa a \hat{i}$ ante $o \hat{i} \kappa \tilde{\epsilon} \sigma \tau \iota \nu w$ $2 - \hat{\epsilon} \gamma \hat{\omega} \hat{I} \omega$. w yείδον post καινήν wy ή ήτοιμασμένην y 3 - Ocos αὐτῶν y $4-\delta Θεὸς <math>w$ οὐκ ἔσται ἔτι] οὐκ ἔτι ἔσαι w: in y οὐκ est supra versum ὅτι τὰ] τὰ γὰρ w 5 καθ. έπὶ τοῦ θρ.] ἐν τῷ θρόνφ καθήμενος w, καθ. ἐπὶ τῶι θρόνωι y καινά πάντα ποιώ καινοποιώ πάντα ω, καινά πδιώ πάντα ν. 6 Γέγονε. ἐγώ εἰμι τὸ Α] Γέγονα ἐγὼ τὸ ἄλφα w, γέγοναι τὸ ἄλφα ψ Μοχ τὸ ωῖ. γ 7 πάντα] ταῦτα ωγ αὐτῷ] αὐτῶν ωψ αὐτὸς ἔσται μοι ὁ υίός.] αὐτοὶ ἔσονταί μοι υίοί: ---wy: sed in y μοι ex correctura pro μαι, ut videtur 8 δειλοίς δε τοίσ δε δειλοίσ w et (nisi quod δηλοίσ) y - kal ante φαρμακεύσι] φαρμακοίσ w, φαρμακείσ y θάν.] θάνατοσ δεύτερος w, (ἐστιν) ὁ 605 θάνατοσ y $\pi \rho \delta s \mu \epsilon \int \eta \lambda \theta \epsilon v \, wy \qquad \zeta' \text{ pro } \epsilon \pi \tau \dot{a} \, w, \, \epsilon \pi \tau \dot{a} \, \text{ alterum om. } y, \text{ sed}$ $\bar{\zeta}$ supprescriptum est $\bar{\zeta}$ supprescr $\ddot{\zeta}$ suprascriptum est τὰς γεμούσας τῶν] τῶν γεμόντων wy $\ddot{\zeta}$ pro ἑπτὰ tertio y 10 - καὶ ante ὑψηλόν y^* , τὴν ἀγίαν] καὶ ἀγίαν wy 11 - καὶ ante ὁ φώστηρ w In yest rasura ante λίθωι prius - ώς λίθω γ 12 έχουσάν τε] ἔχουσά τε y, ἔχουσα tantum w έχουσαν] έχουσα y, καὶ ιβ pro δώδεκα y. Μοχ έχουσα w - καὶ ante ὀνόματα w $\pi \nu \lambda \epsilon \hat{\omega} \iota \sigma \iota \nu y^* \operatorname{sed} \epsilon \operatorname{erasum} \operatorname{est} \quad \tau \hat{\omega} \nu \nu i \hat{\omega} \nu \tau \circ \nu v i \tilde{\omega} v$ 13'Aπ'] + καὶ ante ἀπὸ δυσμῶν w 14 έχου] έχων γ ιβ pro δώδεκα primo y εν αὐτοῖς ονόματα τῶν δώδεκα] ἐπ' αὐτῶν τῶ ὀνόματα· τῶν δώδεκα y et (nisi quod iterum ιδ) w $16 - \tau \circ \sigma \circ \circ \tau \circ v + \epsilon v \text{ ante}$ τῷ καλάμω wy να pro δώδεκα y: sequitur rasura + αὐτῆσ post alterum quoque μῆκοσ w. In y punctum est post hoc τὸ μῆκοσ, non ante 17 ρμδ' pro εκ. τεσσ. γ: τεσσαρακοντατεσσ. uno accentu w 18 χρυσίον καθαρον] χρυσίω καθαρώ w In u incipit folium (ut numeratur in Codice Vati-

cano) 266 ex verbis καθαρον· ομοιον (sic pro όμοία) ύαλῶ καθαρῶ. καὶ ὑάλωι y^* sed superscr. $\epsilon \tau \hat{\omega}$ α 19 – $\tau \iota \mu i \phi w + \lambda i \theta \sigma$ post δεύτεροσ w χαλκηδών] καρχηδών u 20 πέμπτος κ.τ.λ. per litteras exprimuntur in y, $\bar{\epsilon}'$, $\bar{\epsilon}''$, σαρδώνυξ ω σάρδιος σαρδείων υ βηρύλλιος ω άμέθυςος wy 21 ι bis pro δώδεκα wy άνὰ εἶς ἔκαστος] ἵνα είσ καὶ εκαστοσ u + ώσ ante εξ ενόσ μαρ. w διαφανής] διαυγήσ uwy 23 έν αὐτή] αὐτή tantum u, αὐτήν wy 24 καὶ τὰ ἔθνη τῶν σωζ. ἐν τῷ φωτὶ αὐτῆς περιπ.] καὶ περιπατήσουσι τὰ ἔθνη διὰ τοῦ φωτὸσ αὐτῆσ. τω; καὶ τὰ ἔθνη τῶν σωζομένων τωι φωτί αὐτησ περιπατήσουσι περί ων φησίν, καὶ περιπατήσουσι τὰ έθνη διὰ τοῦ φωτὸσ αὐτῆσ y, non distinctis videlicet textu et commentario - καὶ τὴν τιμὴν ων αὐτῶν] τῶν ἔθνων α 25 πυλεώνεσ γ 27 κοινούν] κοινόν ιιων - καὶ ω ποιοῦν] ποιῶν ιι ψεῦδος] ψέυδουσ u. Mox ζ in ζωήσ est in rasura.

ΧΧΙΙ 1 καθαρον ποταμόν | ποταμόν καθαρον ωυ, ποταμόν 2 In uwy novus paragraphus incipit ex verbis tantum u καὶ τοῦ ποτ. καρπούς καρπον. y. Est punctum etiam post μήνα, non post δώδεκα (ξύλον ζωής ποιούν καρπόν. δώδεκα κατά μήνα.) ιδ pro δώδεκα w μήνα ένα έκαστον αποδιδοῦν] μήνα ἔκαστον ἀποδιδούσ ω, μήνα ἀποδιδούσ ἕκαστον α 3 κατανάθεμα] κατάθεμα υυν έτι] ἐκεῖ μ 5 ἐκεῖ] ἔτι υ χρείαν οὐκ ἔχουσι λύχνου καὶ] Ιτα γ: χρείαν οὐκ ἔχουσι φῶσ λύχνου καὶ w, οὐ χρείαν οὐκ ἔχουσι (omisso λύχνου) u φωτός] φώσ ψη φωτίζει] φωτιεί έπ' μ, αὐτὸσ φωτιεί η βασιλεύσουσιν] βασιλεύσει w 6 εἶπέ] λέγει u In y est rasura post οὖτοι λόγοι] λόγοι μου u, λόγοι μοι w Post π ιστοὶ, whabet tamquam textus partem ώς ἐκ τῆσ ἀληθείασ προφητευόμενοι + των πνων ante των άγίων α δείξαι τοίς δούλοις] διδάξαι τους δούλουσ w 7 + και ante ίδου υω έγω] κάγω α βλέπων ταῦτα καὶ ἀκούων] βλέπων καὶ ακούων ταῦτα ωγ, ακούων καὶ βλέπων ταῦτα μ ἔβλεψα] είδον u έπεσα έπεσον w; in y nescio utrum έπεσον an $\xi \pi \epsilon \sigma a$ in alterum correctum fuerit $\mu \sigma i$] $\mu \sigma v$ ut videtur y 9 $\delta \rho a$ $\mu \dot{\eta}$ ·] $\mu \dot{\eta}$ $\delta \rho a$. w, $\delta \rho a$ · $\mu \dot{\eta}$ u — $\gamma \dot{\alpha} \rho$ u w v — $\kappa a \dot{\alpha}$ ante τών τηρ. γ 10 σφραγίσης] σφραγίσαι ω ὅτι ὁ καιρὸς] ὁ

γάρ καιρός w, ὁ καιρόσ γάρ u 11+καὶ ante ὁ άδικῶν u καὶ ὁ ρυπ. ρυπ. ἔτι] καὶ ὁ ρυπαρόσ ρυπαρευθήτω ἔτι wy: u haec prorsus omittit δικαιωθήτω] δικαιοσύνην ποιησάτω wy: y habet η in ποιησάτω in rasura, ubi primo videtur scriptum ώς τὸ ἔργον] κατὰ τὰ ἔργα ω αὐτοῦ ἔσται | ἔσται αὐτοῦ u, αὐτοῦ 13 έγω είμι τὸ Α καὶ τὸ Ω,] έγω τὸ α καὶ τὸ ω ψ tantum w et nonnullis compendiis w: ἐγὼ τὸ ἄλφα καὶ τὸ ω u ἔσχ.] ἀρχή καὶ τέλοσ. ὁ πρώτος καὶ ὁ ἔσχατοσ' y et addito ούτε πρὸ ἐμοῦ ούτε μετ' ἐμὲ θά ἐστιν ω: ὁ πρῶτοσ καὶ ὁ ἔσχατοσ. ή ἀρχή καὶ τὸ τέλοσ. + μ 14 ἔσται ή έξ. αὐτών] οί πόρνοι] ή έξουσία αὐτῶν ἔσται u 15 - δὲ post ἔξω uwy πόρναι γ ό φιλών και ποιών ο ποιών και ό φιλών υ 16 $\epsilon \pi i$] Ita y: $\epsilon \nu$ w $\tau \circ \hat{\nu}$ $\Delta \alpha \beta i \delta$] $\delta \alpha \delta$ sine articulo uwyκαὶ ὀρθρ.] ὁ πρωινός wy, ὁ προϊνὸσ ut videtur u* ἔρχου bis uwy ἐλθέτω, καὶ] ἐρχέσθω uwy (omisso καὶ) λαμβανέτω τὸ] λαβέτω (omisso τὸ) uw, λαβεῖν g 18 Συμμ. γάρ] μαρτυρώ έγω uwy + τω ante ακούοντι u έπιτιθ, πρ. ταῦτα, ἐπιθήσει] ἐπιθη ἐπ' ἀυτὰ. ἐπιθήσεται u, et, nisi quod -θεί pr. m., y, ἐπιθήση ἐπ' αὐτὰ ἐπιθήση w ό Θεὸς ἐπ' αὐτὸν] $\dot{\epsilon} \vec{\pi}'$ $a \vec{v} \vec{\tau} \dot{\delta} \vec{v} \dot{\delta} \vec{\sigma}' y$ $a \vec{v} \vec{\tau} \dot{\delta} \vec{v}$] $a \vec{v} \vec{\tau} \dot{\phi} \vec{w} + \dot{\epsilon} \pi \tau \dot{a}$ ante $\pi \lambda \eta \gamma \dot{a} \vec{s} \vec{y}$. Pr. m., ut videtur, scripserat ζ et mox delevit, tertia έπτα inseruit $+ \tau \hat{\omega}$ ante $\beta i \beta \lambda i \omega u w y$ 19 $\hat{a} \phi \alpha i \rho \hat{\eta}$ $\hat{a} \phi \hat{\epsilon} \lambda \eta u w$. βίβλου της προφ. ταύτης] τοῦ βιβλίου τησ προφ. ταύτησ y, τοῦ βιβλίου τῆσ προφ. tantum u, τῆσ προφητείασ τοῦ βιβλίου τούτου w ἀφαιρήσει] ἀφελεῖ wy, ἀφέλει u βίβλου] τοῦ ξύλου uwy - καὶ ante τῶν γεγρ. <math>uwy + τῶ ante βιβλίω uwy 20 – ναὶ alterum y. In $u \dot{a}μην$ per puncta cum sequentibus conjunctum est, in wy cum praecedentibus - ἀμήν wy: habet v et ut credo u.

W. H. SIMCOX.

ANNOTATIONS ON VALERIUS FLACCUS.

In an interesting and instructive paper, in *Hermathena*, vol. VIII, p. 393, Mr J. B. Bury remarks 'There is still a wide field for emendation in the poem of Valerius.' This observation, with which I entirely agree, may serve as an introduction to the following annotations which indeed are in the first instance an outcome of his paper.

Following the order of the books I first touch on

I 145 sqq.

fert grauis inuito uictorem Nestora tergo Monychus; ardenti peragit Clanis Actora quercu; nigro Nessus equo fugit, adclinisque tapetis in mediis uacuo condit caput Hippasus auro.

Mr Bury rightly defends the text in 147, 148; but his interpretation of it 'auro is a golden crater which Hippasus uses as a helmet' is not, I think, correct. In his picture of the fight between the Lapithae and the Centaurs Valerius follows Ovid or draws from the same source. The incidents are the same although, not unnaturally, some of the names are different. With l. 145 compare Ov. Met. XII 345 'tergoque Bienoris alti | insilit [Aegides] haud solito quemquam portare nisi ipsum,' with 146 ib. 271 'ecce rapit mediis flagrantem Rhoetus ab aris | pruniceum torrem dextraque a parte Charaxi | tempora perfringit fuluo protecta capillo' and 342 'mittentem stipite querno | occupat Aegides,' with 147 ib. 308 'ille etiam metuenti uulnera Nesso | 'ne fuge, ad Herculeos' inquit 'seruaberis arcus.' It would appear that the parallel to 148 is to be sought in the death of Aphidas ib. 316 sqq. 'in tanto fremitu

ductis sine fine iacebat | sopitus uinis et inexperrectus Aphidas | languentique manu carchesia mixta tenebat, | fusus in Ossaeae uillosis pellibus ursae. | quem procul ut uidit frustra nulla arma mouentem, | inserit amento digitos 'miscenda'que dixit | 'cum Styge uina bibas, Phorbas'; nec plura moratus | in iuuenem torsit iaculum; ferrataque collo | fraxinus, ut casu iacuit resupinus, adacta est. | mors caruit sensu, plenoque e gutture fluxit | inque toros inque ipsa niger carchesia sanguis.' The difference between the two poets in the length of their descriptions is characteristic¹.

In the next line

ib. 149

haec quamquam miranda uiris stupet Aesone natus et secum: 'heu miseros nostrum natosque patresque!'

et q. s.

Bachrens proposed 'nihil' for 'uiris,' Mr Bury 'nec—nimis' which is easier palaeographically but omits the necessary 'haec.' We should write minus.

ib. 271

omnibus inde me calor additus.

For inde viae, the reading of V² and Vat. 1613, which Mr Bury rightly approves, compare Pind. Pyth. 4. 184 τον δέ παμπειθή γλυκὺν ήμιθέοισιν πόθον ἔνδαιεν "Ηρα | ναὸς `Αργοῦς μή τινα λειπόμενον παρὰ ματρὶ μένειν.

II 235 sqq.

diras aliae ad fastigia taedas iniciunt adduntque domos. pars ignibus acti effugiunt propere sed dura in limina coniunx obsidet et uiso repetunt incendia ferro.

Burmann's suggestion, repeated by Prof. Ellis in Journ. Phil. IX p. 53, 'Possibly abduntque hide in smoke', involves a

wine-cup. This, though linguistically possible, seems to agree less well with the other incidents of the rout of the Centaurs selected for representation.

¹ I see H. Köstlin, *Philologus* vol. 48. 653, compares the same passage, apparently however taking 'condit' of the sleeping Centaur's head falling over his

bardly admissible ellipse. 'clauduntque' is Mr Bury's proposal, and in sense this is right. But the true correction is obduntque, which I had set down before I was aware it was in the margin of the Bologna copy and printed in the Paris edition of 1517. For 'obdere domum' compare Apuleius Met. 5 9 p. 339.

ib. 410 sqq.

illic seruati genitoris conscia sacra pressit acu currusque pios; stant saeua pauentum agmina dantque locum: uiridi circum horrida tela silua tremit; mediis refugit pater anxius umbris. pars et frondosae raptus expresserat Idae inlustremque fugam pueri.

On 414 Mr Bury writes 'Notwithstanding what Baehrens has said, pars may be right though it is rather odd.... Still Valerius might conceivably have written pars expresserat for in parte (picturae) expressa sunt.' Certainly he might, and have gone much further if he had chosen, as e.g. Propertius has done in describing another representation of art, the doors of Apollo's temple II 31 13 sq. 'altera deiectos Parnasi vertice Gallos, altera maerebat (= maeste expresserat) funera Tantalidos.' But a difficulty still remains; for 'pars' is without proper support, while 'et' is otiose. For 'et' haec should be read; 'haec.' written 'hec,' passed to 'et' by two of the most common errors in Latin manuscripts. 'haec' corresponds to 'illic' here, as 'hic' to 'hic' in a similar scene Virg. A. VI 25, 27. This is easy; but it is not easy to say why 'raptus' is attacked by Eyssenhardt, Baehrens and Mr Bury who respectively propose for it 'saltus,' 'tractus' and 'pastus.' If 'raptus Idae' cannot mean 'the rape from Ida,' what we may ask is the Latin genitive to be allowed to express? If it is the plural that is attacked, let 'reditūs' be denied to Regulus Hor. Carm. III 5 52. It is 'raptus' alone which makes 'fugam pueri' intelligible, otherwise a more appropriate expression for the flying son of Daedalus Juv. Sat. 1 54.

III 120 sq.

talis in arma ruit, nec uina dapesque remotae statque loco torus in quo omen masere ministri.

Prof. Ellis and Mr Bury rightly approve Baehrens' 'inque omen mansere'. But 'ministri' which the former interprets 'the servants did not move' (and were therefore of much less use than the celebrated automata of Daedalus) is absurd, and 'ministris', which the latter proposes, 'the servants...let things stand', is syntactically impossible. As the m of 'ministri' seems to have come from 'mansere', sinistrum ($-\bar{u}$) is a very easy correction.

ib. 212 sq.

perge age Tartareae mecum semel omnia noctis, Musa, sequi.

Mr Bury reads 'simul (with the edd.) ultima' and explains that ul fell out and that 'simultima' was corrected to 'semel omnia'. 'semel' for 'simul' however is quite a common confusion. For 'omnia' we should read 'inuia' which, read mnia, could hardly fail to pass into 'omnia'. For the sense compare Virg. Aen. VI 154 'sic demum lucos Stygios, regna inuia uiuis, adspicies'.

ib. 274 sq.

tunc super exangues consertes caedis aceruos praecipiti plangore ruunt.

The subject is the unfortunate Cyzicenes recognising their countrymen whom the Minyae have slaughtered by mistake. The vulgate is 'confertae'; but Mr Bury proposes 'consortes' (nom.) 'the sharers in the carnage', in which I can find no appropriate sense. I take his word however and read consortis: 'consors caedes' is the same as 'consortium caedes'; compare Prop. I 21 1 'tu qui consortem properas euadere casum' and 'consortibus armis' Ov. Met. XI 865 (Housman).

ib. 645 sqq.

rursum instimulat ducitque fauentes magnanimus Calydone satus; potioribus ille deteriora fouens semperque inuersa tueri durus et haud ullis umquam superabilis aequis rectorumue memor 'non Herculis' inquit 'adempti' The subject is Meleager who is intriguing to induce the Minyae to leave Hercules behind. Mr Bury would lop away from 'semperque' to 'memor' as 'an infelicitous interpolation'; and it must be admitted that 'aequis rectorumue' are not tolerable together. But there is no need for the knife if for 'rectorumue' we read 'actorumue'. The sense is, Meleager soon forgot past services. The corruption was very easy in this connexion. factorumue might also be proposed in the sense of 'exploits' 'quis facta Herculeae non audit fortia clauae?' Prop. IV 9 39; but it appears less probable.

IV 674 sqq.

'sequor o quicumque deorum'
Aesonides uel fallit ait praecepsque fragores
per medios ruit.

Mr Bury rightly notes that 'uel fallit' is part of Jason's speech 'I follow whichever of the gods—even deceives me'; but the second person fallis should be taken with the Monacensis'.

v 71 sq.

iam prora fretum commouerat et iam puppe sedens ** dimiserat ancora terras.

For the lost word Mr Bury proposes 'tandem' which is somewhat weak. An epithet for 'terras' seems required, which has been variously supplied by 'tristes', 'maestas' and 'saeuas'. diras is more suitable than any of these (Valerius has 'dira—arua' in VII 206) and would more easily fall out after 'sedens', which ends with practically the same letters, as e = a and n = ir.

VI 256 sqq.

inpulit aduerso praeceps equus Onchea conto nequiquam totis reuocantem uiribus armos in latus; accedit sonipes accedit et ipse frigidus; arma cadunt, rorat procul ultima cuspis: qualem populeae fidentem nexibus umbrae si quis auem summi deducat ab aere rami,

¹ Köstlin (*Philologus* vol. 39 p. 236) son is required. He makes however the has already pointed out that this per-unnecessary change of 'nec' for 'uel'.

ante manu tacita cui plurima creuit harundo, illa dolis uiscoque super correpta sequaci inplorat ramos atque irrita concitat alas.

The poet is describing a death by one of the enormous conti of the Sarmatae. Oncheus is precipitated by his horse, which he attempts in vain to pull aside, upon the enormous pike. The comparison to a bird caught by the limed rod of the fowler is devoid of point unless the horseman is stuck on the pole. Hence such conjectures as those of Heinsius 'in latus adsedit sonipes, adsedit' and of Mr Bury (who further alters 'rorat') 'in latus ecce cadit, sonipes super accidit ipse frigidus' are useless. Baehrens' 'accepit...accepit' is right as far as it goes. But 'frigidus' is absurd; for no man is cold before his armour has fallen and while his blood is still dripping on the weapon which has killed him. I imagine that the beginning of the line has been injured and unskilfully restored. and that -idus represents -ibus, the termination of ilibus. It is no objection but rather a confirmation that in 243 we have 'inpacta latus inter et ilia quercu'; between III 263 and 280 Valerius uses 'exanguis' thrice. If the use of 'accepit' requires illustration, Virg. A. III 242 sq. 'sed neque uim plumis ullam neque uolnera tergo | accipiunt' and x 907 'haec loquitur iuguloque haud inscius accipit ensem' may be compared. I regret that Köstlin, whose punctuation I have adopted, has withdrawn his approval of Baehrens' correction, see Philologus vol. 39. 35 sqq. and 48. 666.

VII 333 sqq.

haec dicens qua non *uelocius* ulla pestiferam toto nequiquam lumine lustrat cunctaturque super morituraque colligit iras.

The frenzied Medea is revolving suicide. Bachrens reads 'qua non uclocius herba | pestifera est' which is too far from the MS. Mr Bury 'qua non ulla ocior' (or 'qua nil uclocius'), herbam | pestiferam' which is still further. They are both however independent witnesses to the appropriateness of

'pestifer'.' I propose 'qua non uis ocius ulla | pestifera est.' The sense of 'uis' is the same as in 355 'et qua sibi fida magis uis | nulla, Prometheae florem de sanguine fibrae | Caucaseum,' a sentence moreover constructed exactly like our own.

ib. 504 sqq.

tum me non tauros iuuet euasisse ferosque terrigenas, tum me tectis tua turbet in ipsis flamma tuaeque artes; nullus succurrere contra ingrato queat et siquid tu saeuius istis adicias meque in medio terrore relinquas.

Jason is invoking curses on himself if unfaithful to Medea. In place of 'tu', 'tibi' is generally accepted from Burmann. Mr Bury proposes 'quis' or 'scis.' 'tu' however is quite genuine, though one word out of its place; read 'et tu, siquid saeuius istis, | adicias.' tu is an emphatic climax. 'Then do you outdo your own dread magic and leave me to my terrors.' That a Latin writer would not have placed an emphatic pronoun in the middle of a si clause to which it did not belong, seems to me to be proved by a sentence like Sulpicia's [Tib.] III 17 (IV 11) 4 'non aliter tristes euincere morbos | optarim quam te si quoque uelle putem' where to us the emphatic order 'te si quoque' for 'si te q.' seems even a little unnatural.

J. P. POSTGATE.

¹ So also Köstlin Philol. vol. 39. 447; who reads 'qua non uelocius ulla | pestifera est' and explains 'ulla' as 'mors'! What a 'pestis mortifera' is, we know; but what (let the propounder of the riddle answer) is a 'mors pestifera'? ['uis ocyor' I now see has been conjectured by Heinsius. It may be that D'Orville's 'qua non uelocius ulla | pestis erat' is right.]

THE ESCORIAL EXCERPTS FROM AETNA.

Bährens in his edition of the Appendix Vergiliana has used a set of excerpts from the Aetna and Culex contained in two MSS of the National Library at Paris, one of cent. XIII/XIII, numbered 7647, the other, written in cent. XIII, numbered 17903. The variants of the former MS he calls p, those of MS 17903, n.

The library of the Escorial possesses a MS, Q. 1. 14, which among excerpts from a great variety of Latin authors, in prose and poetry alike, has some from the Aetna and Culta. Hartel describes this MS in his Bibliotheca Patrum Hispaniesis, p. 218, and assigns it to cent. XIII/XIV. It deserves more attention than it has yet obtained, were it only for the unusually large number of verses from the Argonautica of Valeries Flaccus (p. 19). I counted 70 lines and half-lines, taken from I. II, IV, V, VI, VII: but want of time prevented my taking more exact note of these.

The Aetna and Culex excerpts agree closely with those of Bährens' two Paris MSS. I give the former first.

Virgilius in Ethna. Quam iocundum sit scientie non cupil itati operam dare,

1	Inmensus labor est sed fertilis idem	[222 Munro]
2	Digna laborantis respondent premia curis	[223]
3	Scire quot et que sint magno natalia mundo	[228]
4	Principia et rerum dubias exquirere causas	[229 + 226]
5	Solis scire modum et quanto minor orbita lun	e [231]
6	Haec breuior cur bissenos cito peruolet orbes	[232]

7	Annuus ille meet quod [q'] certo sydera currant	[233]
8	Ordine [cett. omissa sunt]	[234]
9	Scire uices etiam signorum tradita cura est	[235]
10	Nubila cur celo terris denuntiet imbres	[236]
11	Quo cubeat [sic] phebe quo frater palleat igne	[237]
12	Tempora cur uariant anni primaque iuuenta	[238]
13	Ver estate perit cur estas ipsa senescit	[239]
14	Autumpnoque obrepit hiems et in orbe recurrit	[240]
15	Axem scire helices et tristem nosse cometem	[241]
16	Lucifer unde micet · quaue hesperus · unde boetes	[242]
17	Saturnique stella tenax quae [q] martia pugnax	[243]
18	Quo rapiant naute quo sydere lintea tendant	[244]
19	Scire uias maris et celi predicere cursus	[245]
20	Quo uolet orion quo incubet index	[246]
21	Et quocunque iacent tanto miracula mundo	[247]
22	Non digesta pati nec aceruo condita rerum	[248]
23	Sed manifesta notis certa disponere sede	[249]
24	Singula diuina est animi ac iocunda uoluntas	[250]
25	Non oculis solum pecudum miranda uidere	[224]
26	More nec effusis in humum graue pascere corpus	[225]

Conquestio quod maiorem demus operam augende pecunie quam scientie.

27	Torquemur miseri inprimis premimurque labore	[257]
28	Vt sese pretio redimant rerumque [sic] professe	[258]
29	Turpe silent artes uiles inopesque relicte	[259]
30	Torquentur flamma terre ferroque domantur	[278]
31	Scrutamur rimas et uertimus omne profundum	[276]
32	Semen ut argenti queratur et aurea uena	[277]
33	Noctes atque dies festinant arua coloni	[260]
34	Callent rure manus glebarum expellimur usu	[261]
35	Fertilis haec segetique feratior altera uiti	[262]
36	Hec platanis humus hec herbis dignissima tellus	[263]
37	Hec dura et melior pecori · siluisque fidelis	[264]
38	Aridiora tenent olee · succosior ulmis	[265]
39	Grata leues crutiant animos et corpora sause [sic]	[266]
40	Horrea uti saturent tumeant et dolia musto	[267]
41	Plenaque desecto surgant fenilia campo	[268]

It will be seen that these excerpts rarely confirm the rea ings of the Gyraldinus. For instance in 228 where Gyr. reported to have had fatalia, Escor, gives natalia with C(an bridge): 232 peruolat Gyr., peruolet Esc. and C: 235 signoru et tradita Gyr., signorum tradita Esc. C: 236 cur panope cae Gyr., cur caelo terris Esc. C: 238 uer prima iuuenta 239 C Gyr., primaque iuuenta Ver Esc. C: 244 pandant Gyr., tenda Esc. C: 246 Qua vocet Gyr., Quo volet Esc. C: excubet Gy incubet Esc. C: 248 congesta Gyr., digesta Esc. C, where t true reading is probably disiecta: 224 tueri Gyr., uidere Es fuere C: 257 terimurque Gyr., premimurque Esc. C: 251 humilesque iacent Gyr., silent artes viles Esc., viles taceant 278 Torrentur Gyr., Torquentur Esc. C: 261 glebarum expens mus usum Gyr., g. expellimur usu Esc. C: 262 segeti Gy segetique Esc. C: 263 plantis Gyr., platanis Esc. C: 267 He reaque ut sature tumeant ut Gyr., Horrea uti saturent tumeant Esc. C.

There are however three cases in which Esc. agrees wire Gyr. against C, 231 et quanto minor orbita lunae Gyr., et quanto minor orbita luna est C, which we can hardly doubt that lunaest of C is the right aroriginal reading, from which, probably through luna ē, rolunae, then lune: 264 where Gyr. and Esc. agree in Haec dure et against Haec diviti et C: 233 Annuus ille meet Esc. Gy against Annuus ille monet C.

It is enough for my purpose to be able to shew that a vastly preponderating number of instances, the report readings of Gyr. are at variance with the extant readings of and Esc.: and that there are too many of these discrepances admit of our lightly accepting Gyr. against Esc. and C.

ROBINSON ELLIS.

¹ This v. is given in C Tum demum uiles taceant inopesque relictae. From Gyr. is reported humilesque iacent. How is this possible if Tum demum preceded? On the other hand who would have noted down the half () milesque iacent) without taking es to add the preceding half, in a convhere, unless he did so, the v. wor not scan?

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